THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for October, 1917

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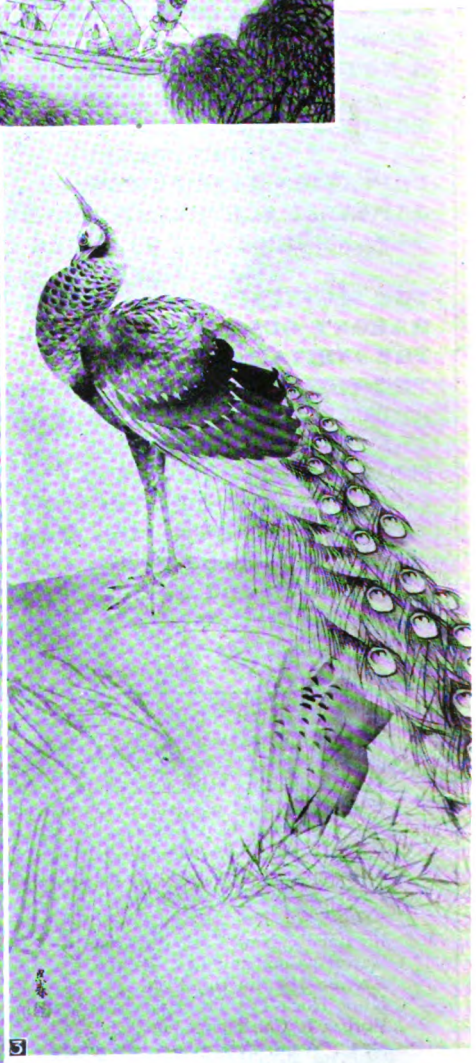

MASTERPICES BY GOSHUN

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THE JAPAN MAGAZINE

VOLUME EIGHT OCTOBER, 1917 NUMBER SIX

THE SHIJO SCHOOL OF PAINTERS

By S. TAKITA

THE Shijo school of Japanese painters deserves recognition and study by all who can appreciate a return to nature and reason in pictorial art, popularizing beautiful creations by bringing them within the reach and understanding of the people. In the 18th century Maruyama Okyo, who lived on Shijo Ryu street in Kyoto, after which the new style of painting takes its name, led the way in a genuine effort to copy nature instead of pretending to do so as had been the habit of the older schools. His wonderfully lifelike representations of fishes and other objects of animate nature created immense interest, and soon he had numerous disciples. He never quite escaped from the conventionalities of the *hokuga*, or Northern School of Chinese painters, however, lacking that softness of touch and ease of manner conspicuous in later artists of the natural school.

One of the most distinguished of the artists of the Shijo School, and the real, founder of the new style, was Goshun, sometimes called Gekkei. He it was who first succeeded in harmonizing the ideals of the northern and southern schools, striking out in an original course in the direction of more natural methods with an eye on nature. Goshun was the son of an official in the *Kinza*, a banking institution of that day in Kyoto. His early days were spent in rather a dissipated manner, earning a living by writing love-letters for the gay denizens of the *demimonde*. But after he met Buson, a noted artist of the *nangwa*, or Southern School of painters, he soon reformed; for Buson was a poet as well, and excellep in *haikai*, or epigrammatic verse, which Goshun much admired and desired to imitate. Finally, however, the young disciple took up the art of his master and soon greatly excelled with the brush. After Buson's death Goshun desired to enter the studio of Okyo, but the latter said he did not care to receive pupils whose ability was already beyond further instruction. However, they consented to colaborate, not as master and pupil, but as equals and friends. In conversation Okyo admitted that Goshun was the only artist in Kyoto that he had any fear of as a rival.

From 1781 to 1788 when Goshun lived in Kyoto, his house was destroyed by fire, and Okyo took him in and gave him

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a home. Happy days indeed those must have been, when the two greatest masters of the time lived under the same roof and communed together over how to produce beautiful creations with the brush. These were days that Goshun never forgot; for then it was that he acquired some of those secrets of art that he subsequently put to such good use. Most of his paintings during this period are remarkably natural, with an obvious trend toward the southern school. But the school which he founded, he named the Shijo School, after the street where he had spent so many happy and useful months. Like all the greater artists of the day Goshun could handle the writing brush with great skill, and he had no small talent for music as well. He seems never to have quite got over his early love of saké. Once while under its influence he drew a picture on a saké jar with charcoal, which everyone admired as a master-sketch, but he only gave it away to one of his friends, much to the disgust of his wife who know its great value and wanted some money.

On account of his influence in bringing together the chief merits of the northern and southern schools of painting Goshun is considered a very important name in the realm of Japanese art. Okyo gave to the art of the Kana School a flexibility and splendour to which he had been inspired by his study of the northern painters of China; and Goshun setting out with all the skill and taste of the northern school blended them with the peculiar virtues of the southern school to produce a new style that was at once an improvment on the other two. Even in China from of old the two schools had shown no indication of mutual approach. The various artists belonged to one or the other, and there could be nothing in common between them. The Chinese feared hybrid types of painting. But Goshun's art was like a marriage between two noble minds of excellent stock but different types, producing an offspring that had all the merits of both parents. Not least among his admirable qualities was his realism; his work was based on actual life. One cannot look at his paintings without being impressed with their sense of reality. It is for this quality that the Shijo school must ever continue to be admired.

Okyo's paintings show at once that he preferred freshness to antiquity; but in his anxiety to be realistic and modern he often lost the elegance of the old art. His was an unconscious effort after occidental art without the shadows. It was in a sense a copy of nature but not a real picture. Goshun on the other hand, preserved all the elegance of antiquity while developing new features based on nature, that produced a genuine realism. His hand had a brush and ink flavour that was individual, real and of universal appeal. His pictorial creations are true depictions of things that are. While such criticism may be thinking more of sublimity than other essential features of great art, it may be regarded as on the whole fairly just; and certainly it agrees with the opinions of the contemporaries of Goshun.

When Goshun began to draw a picture his method was quite different from the other Japanese artists of the day. Most of the artists placed their canvas on a mat on the floor, but Goshun always hung his on a wall or palette. Moreover, he used a real brush, like a western painter, rather than the writing brush of the time, as did the other painters. He advised his pupils to take old masters for models but not to

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follow them slavishly; they were always to seek some newer and better development that would be an improvement on the past, yet never neglecting to harmonize the merits of old and new. He would have the rising artist add his individual merit to the merits of the old masters. In this way alone could worthy originality be expected.

Goshun was always at his best in landscape pieces, and such objects as birds and flowers. His choice, as a rule, was a small canvas, and a theme that lent itself to simple treatment. Herarely attempted anything on a large scale. His masterpiece representing peasant scenes in rural parts done on a screen in the West Hongwanji temple in Kyoto may be taken as a good example of his larger canvases. As his reputation advanced, he was asked by the Imperial Court to decorate the doors and a folding screen of the Imperial palace at Kyoto. Thus the fame of Goshun went on increasing until his death in 1811 at the age of sixty.

The Shijo School was not long in outdistancing the Okyo or Maruyama School in popularity around Kyoto, most of the young painters flocking to the new master. Among the more conspicuous disciples of the new school were Okamoto Toyohiko Keibun, Shibata Gito and Yamawaki Toki. Okamoto was from the province of Bicchu, and came to be one of the grestest masters in drawing animal and landscape pieces. He died in 1851 at the age of fifty-eight. Keibun was a younger brother of Goshun, and he attained almost to equal fame as a master of the brush, his pieces being remarkably life-like especially in birds and flowers; but in his love of decorative effect he rather resembled Okyo. He died at the age of 65 in the year 1843. Gito Shibata did not live long enough to reach the full measure of fame, but he displayed great promise. Yamawaki was particularly skilled in pencil work, and his art generally shows a sprit of romance that proved a welcome genius among the artists of the day. He had a fondness for such subjects as hermits, buddhas and such like, that was unusual for the time.

In subsequent years the painters of the Shijo School came under the influence of Chinese art again on the one side, or inclined to the Ukiyo-é School on the other. Keibun and Toyohiko alone remained perfectly faithful to the masters of the school and transmitted its glory to posterity untarnished. Many of the greatest painters of modern time can trace their inspiration back to the works of Toyohiko. One of his most famous modern disciples was Bunrin Shirokawa, who excelled in graceful depictions of landscape and cloud effects that were truly natural. No one can gaze on these masterpieces without feeling that the landscape of Kyoto is really before him. Bairei Kono was a pupil of Bunrin, and one of the greatest Kyoto artists of the early Meiji era, maintaining the honour and merit of the Shijo School unabated. He had much to do with the revival of Japanese art in modern time, dying only in 1895. He left behind him, to continue his great work, such names as Kikuchi, Hobun Takeuchi, Seiko Tsuji Kwako whose works always hang in important places at the annual art Exhibitions of the Department of Education in Tokyo. Another artist of note in this connection is Shibata, Zeshin who studied under Okamoto, and who has taken for his models the old pictures of Nara and Kyoto, producing a freshness of colour and novelty of design that have attracted

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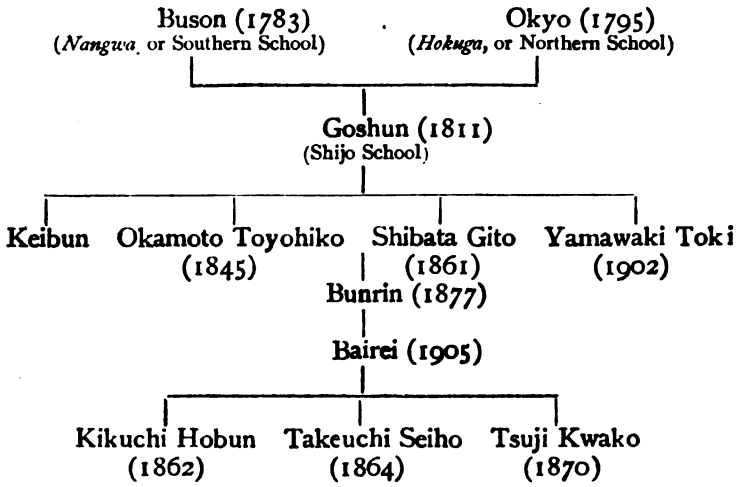
the attention of lovers of the unique and beautiful. Some of his work on fans and lacquer is also very fine. He passed away in 1891 at the age of 85.

The Shijo School holds the Kyoto artists under its spell, and their influence has spread all over the empire. The school is especially prized for its freedom with the pencil, untrammelled by rules and conventional restrictions; and all who would study modern Japanese painting must know and be able to appreciate the merits of the Shijo School. The rise and influence of the Shijo School in its relation to Japanese pictorial art may be stated in diagram thus:



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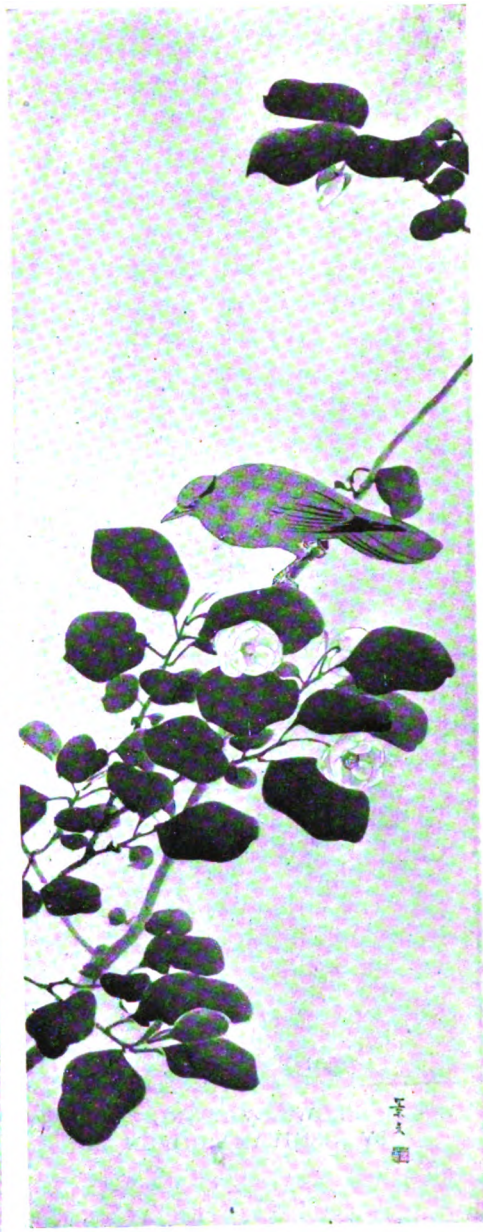
AUTUMN GRASS WITH INSECTS
AND BIRDS BY KEIBUN



BIRD ON CAMELIA TREE
BY KEIBUN

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FLOWER-VIEWING
BY NISHIYAMA HOYEN

HERON ON A WILLOW
BY NISHIYAMA HOYEN

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KI-NO-KAION

By F. YAMAZAKI

WHEN the ballad drama known as the *joruri* was most fashionable in Osaka in the Tokugawa period, Chikamatsu was the celebrated dramatist of the Takemoto theatre; but another noted name of the period was that of Toyotake Wakadayu of the same theatre, who separated from it and opened a theatre after his own name in 1702. The Toyotake theatre was naturally anxious to have a dramatist rivalling Chikamatsu of the Takemoto theatre, and so invited Ki-no-Kaion to fill that position.

Ki-no-Kaion was born at Osaka, and one time had been a priest of the Kaki moto temple in Idzumo. He had studied classical literature under Keichu, a noted scholar of the time. Chikamatsu also had been a priest, and had a knowledge and scholarship superior to the attainments of Kaion. But if the latter was unable to surpass Chikamatsu in the quality of his work, he was none the less an able dramatist.

Among the more important of the works of Kaion are the Yaoya Oshichi written in 1704, the Wankyu Sue-no-Matsuyama in 1708, the Shinju Futatsu-Haraobi in 1722 and the Keisei Mugen-no-kané in 1723. But these are but a small number of the many dramas he wrote for the Toyotake theatre before his death in 1742, at the ripe age of 80.

Of the above the Shinju Futatsu-Haraobi is the most popular, perhaps. It was based on an incident of the time, and one common to all times in Japan, the death of a couple who committed suicide together for the sake of love. On the 6th of April, 1722, a man and woman named Hanbei and Ochiyo performed *shinju* in the city; and two days later Kaion had his drama ready. Chikamatsu was also so impressed by the tragic incident that he too wrote a play based upon it, which was acted at the Takemoto theatre on April 22nd of that year. Both plays appear to coincide in parts, but in the opinion of many critics the play by Kaion is superior in various respects; and this fact greatly enhanced the reputation of the author.

The following is an outline of the plot:

There was in the Hamamatsu clan a samurai of inferior rank named Yamawaki Juzo, who had a son called Hanbei. The son served the lord of the clan as a page from the age of 12, and was held in high esteem by his master. Once when a Chinese priest from Nagasaki visited the lord, he was much impressed by the countenance of the boy, and prophecied that one day Hanbei would die from the sword. Much astonished by this strange prediction the daimyo informed the parents of Hanbei what the priest had said, adding that if the lad died in battle for the Imperial cause it would mean a glorious end; but, as the lad was rather short-tempered, it might be in a quarrel. So the great man advised the parents of the youth to make of him a tradesman instead of a samurai, so as to avoid the danger of dying by the sword.

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The father of Hanbei gratefully accepted the advice and informed the boy accordingly; so he gave the boy as an apprentice to one, Niyemon, a high-class grocer of Osaka, who adopted him as a son and gave him a girl named Ochiyo to wife; and the couple appeared to live very happily together.

After a time Hanbei came to Hamamatsu to see his father, whom he had not met for a long time. There he again met Toda Bokusai who was teaching archery to Numadzu Mukunoshin, Nanjo Sadashichi and Hata Genpachi, of the local clan, in the shooting gallery of his father, and he at once desired to restore his association with samurai life. The teacher, Toda, complimented the youth on his robust appearance and said he was surprised the lad was not in the samurai profession. He asked the young man if he had given up archery. The youth replied that he still practised whenever he could, having never forgot the lessons given him by Toda. The latter suggested that even if a man did give up practising, he would never cease to be an archer if he held on to the spirit of it. The main quality in skilled archery was spiritual! Then he suggested that the lad should try a shaft with Numazu Mokunoshin, one of his best pupils.

Hanbei declined the honour, saying that as he was then only a tradesman, he did not care to accept the proposal; but his father insisted, and so Hanbei took the bow and arrow. Numazu, however, did not appear anxious for the match; he sat with indifference and made no pretence of responding to the proposal. Then Hanbei asked him if hethought it was not worth while to enter a contest in archery with a tradesman. But he was silent. Feeling rather sorry for the young man, Nanjo volunteered to match him, but Mokunoshin advised him not to do so, saying it was altogether unnecessary so long as he who was selected by the teacher had not declined. Hata now volunteered, but Mokunoshin stopped him also, suggesting that he wait until he was asked. At last Mokunoshin expressed the opinion that to enter a contest with a tradesman would be to run the risk of losing one's reputation as an archer.

This attitude considerably annoyed Hanbei, who spoke up spiritedly and said:

"In other days I often beat you in archery. You must have much improved that you now hold so high a head in military arts."

Mokunoshin sneeringly replied: "My match in those days was at least a samurai, not a mere tradesman, nothing but a grocer of Osaka. It would better become you to be making up your accounts than to be drawing the bow."

Hanbei, who was nothing if not quick-tempered, reddened with rage; but Toda, the teacher, intervened and said he was sorry to have suggested the contest, and that he did not propose to force Mokunoshin to accept the challenge, as he had the dignity of a samurai to uphold and must do so; so he proposed a contest in *ju-do* between them instead.

Hanbei arose and took his place for the game; but Mokunoshin remained where he was, and merely remarked that he was sorry his teacher seemed so anxious to match him, a samurai, with a tradesman.

Toda was now quite angry to find himself thus rebuked by one of his pupils; so he said to Mokunoshin:

"Do not talk such nonsense! You

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know very well that while archery and horsemanship are arts for a samurai *judo* is for all, even for tradesmen. When a samurai is challenged to *judo* he cannot escape by saying he is a samurai."

So at last Mokunoshin was obliged to rise and enter the contest. He was, however, no match for Hanbei. He was flug to the ground repeatedly, which so angered him that he challenged Hanbei to meet him with the sword. Thereupon Toda interfered, and dissuaded the rash pupil from his course, he himself taking advantage of the incident to take leave. Then Mokunoshin said to Hanbei: "It is quite in line with the mean habits of tradesmen to be vain of small ability. Military arts are something above tradesmen, a speciality, which, if you wish to learn, you must come to me."

This quite insulted Hanbei so that he was terribly mortified and resolved to kill Mokunoshin. He wrote a farewell letter to his father, but the latter persuaded him to give up the idea of killing the fellow. He explained that the reason why Mokunoshin was so angry at Hanbei was because he had been rejected as a suitor for the hand of the old man's daughter who had been given as wife to Toyoda Shinnojo. While he sympathized with the young man's mortification of spirit in wishing to kill the man who had insulted him, he thought it better to have patience and await results. Then the father reminded the young man of what the Chinese priest had said about his readiness to use the sword. The father handed Hanbei a short sword, saying it was given him by his lord, and that while man loses his life by the sword he saves his life by it too. So he told the young man to regard the sword as his lord and not his servant, and to never be impatient.

Hanbei was grateful for the advice given him and left Hamamatsu for Osaka the next day; and there he noticed two ladies just starting for Kyoto. One of them was his wife and the other was his aunt. Surprised at this Hanbei demanded the reason, when his wife clung to his sleeve and the aunt tried to separate them, being in a very angry mood. Hanbei could not make out what was the matter. Then Ochiyo explained that while Hanbei was absent his foster father had divorced Ochiyo as the mother-in-law did not like her and could not get on with her in the house. The old aunt had supposed that the divorce was on consultation between the mother-in-law and Hanbei; and when she found out that the thing had been done during his absence, she knew not what to do.

Hanbei requested the old woman to leave Ochiyo with him yet five days more and he would try to adjust the difficulty. To this the old woman consented and Ochiyo went back with her husband to Osaka. When they arrived at the house it was closed, the illnatured mother-in-law being out hearing sermons in a neighbouring temple. The two listened outside the door of the house to find out what they could; and they heard the clerk conversing with the old man. The latter said it was most regrettable that his wife could not get on with Ochiyo, but the clerk informed him that the chief reason why she wished to get rid of Ochiyo was because she wanted to take into the house the daughter of a samurai who had a dowry of 70 gold pieces.

The old man appeared helpless as to controlling his wife and Hanbei did not

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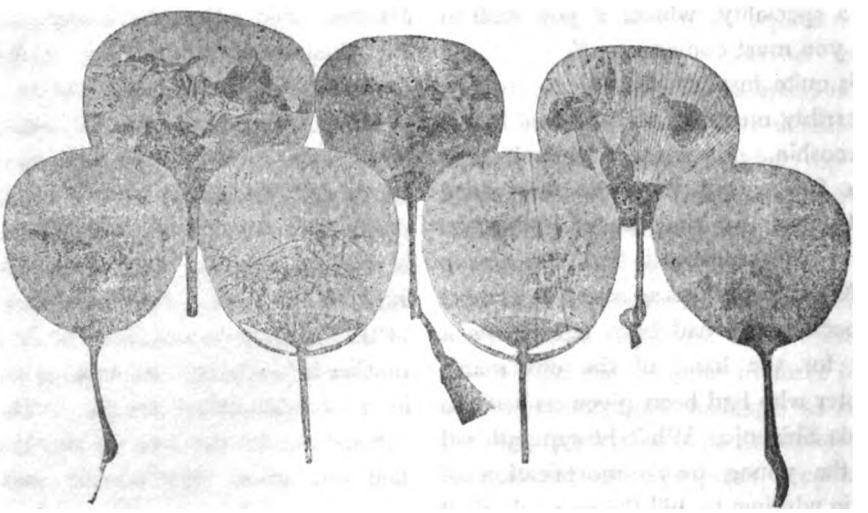
know what to do. He knew that his parents had the right to divorce his wife without his consent. Ochiyo said she would rather die than live without Hanbei, and clung to his sleeve weeping. Hanbei concealed Ochiyo in a closet and boldly entered the house, pretending to have just then returned. The old woman came back and Hanbei tried to persuade her to allow Ochiyo to come back too, but she stoutly refused saying that if her husband should permit it she herself would retire to a nunnery.

Hanbei knew that it would be considered by the public as positively immoral for him to separate from his mother on account of his wife. He was very silent, and rashly decided on the only step that seemed open to him. That night he took his wife from the hiding place and they went to a temple together, the old temple where he had always worshipped. In his girdle was the short sword presented to him by his father. He bound his own body to that of his wife in endless embrace with his girdle, and first despatching her he finally took his own life and they fell together never to rise, Hanbei aged 38 and Ochiyo 24. The news of the death of the unfortunate couple soon spread through the city, the sad event being especially so as the young wife was soon to have become a mother.



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A NOTABLE AUTO-BIOGRAPHY

By the Hon. S. HIRAYAMA

(IMPERIAL COURT COUNCILLOR, MEMBER OF THE HOUSE OF PEERS AND PRESIDENT OF THE JAPAN MAGAZINE COMPANY)

THE House of Peers has lost one of its most distinguished members in the death of the late Baron Kikkawa, who was also one of my most intimate comrades in that august body. The late Baron belonged to a branch of the famous family of which Prince Mori is head, and his father was lord of the province of Iwakuni, taking the rank of Viscount after the abolition of feudalism, which gave the rank of baron to the son. Baron Kikkawa was a man who displayed a remarkable depth of character and strength of personality under a mild and gentlemanly disposition, which commanded the steady admiration of all who knew him. After he had passed away a biography written by his own hand, in English, was found among his private papers; and though it was not intended for publication, it is so notable a document, with such bearing on the character and ideals of a representative Japanese, that I have secured the permission of his family to publish it in part in the JAPAN MAGAZINE.

The document, as has already been stated, is written in English, in an unusually good hand, for the reason that the author felt, after his long and through education abroad, that he could express himself better in that language, which is a remarkable admission and a high compliment to the language which Japan regards as next most important to her own. The first paragraph gives the author's reasons for leaving behind him this brief account of his life:

"The reason for writing my autobiography is to let my children know what my thoughts and motives were, to warn them against my errors, and to let them profit by my experience. If I were certain of being able to live until all my children should reach the age of understanding, I would prefer to guide and advise them, and to transmit my will by the living voice; but as that certainty is not granted to mortals, I am compelled to use this means to attain my object. I have thought of making a will and indeed have attempted it, but I came to the conclusion that I was not gifted enough to foresee and provide for all contingencies and that a will unwisely made might be worse than useless. I have, therefore, decided to write down the chief events of my life and incidently make comments on them, setting down my motives and experience in each case, so that my children may by studying my life, find a guide to theirs."

The author disavows all attempts at literary style, as what he wrote was not

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intended for the public eye, his main aim being a simple statement of the facts of his life and the inferences to be drawn from them. He was born on the 24th of December, 1859, at the Senchokan or Mansion, of his father. In giving some account of the state of society in Japan at that time Baron Kikkawa says that although the country was aroused by the arrival of Commodore Perry and hastening toward the subsequent revolution, outwardly it feigned profound peace, the Government retaining its ancient constitution and society remaining unchanged, while the Imperial Court lived in peace at Kyoto and the Shogun held sway in Yedo, with all the feudatories having little worlds of their own in their respective territories. Their customs must have been much alike, the only difference being the grander style of the greater nobles. In the province of Iwakuni, where Baron Kikkawa's family ruled, it was much the same as with the other feudal lords, the castle in the center of the town with the trusted families of the daimyo nearest to it. The castle had its moat and the usual castle appurtenances; and on New Year's Day the retainers came to pay their respects to the lord of the manor.

In the household were 36 servants, half of whom were women; and the boy had youthful companions to come and keep him company every day. In the evenings a physician came in and felt his pulse to see that his health was all right, the daily behaviour of the body being carefully inquired into. The family food was prepared by head cooks and duly tasted by special officials to see that it contained nothing injurious. The children were not allowed much fresh fruit, so that sweets of all kinds were much in vogue. The author intimates that the boys were brought up in too delicate a manner, being deprived of all the healthful outdoor exercise that modern youth is heir to; while the large number of attendants prevented the children doing anything for themselves, save eating. Another baneful influence the author regrets is the number of women servants who surrounded his youth and filled his mind with all sorts of horrible stories of goblins and other foolish tales that gave him ineradicable fear. Thus Baron Kikkawa concludes that children should be brought up in a strictly sanitary manner, but made to learn how to wait on themselves, and by all sorts of useful exercise become independent in mind and strong in body.

The events of childhood that Baron Kikkawa remembered most were fires, which would, of course, naturally impress the mind of a child. He also never forgot the attack on Choshu, when he had to flee with his mother to Kochi, all the women providing themselves with short daggers to be prepared for the worst. calmness which he then felt as a child in the face of danger, never deserted him through life. After the fight was over he returned safely to his father's castle and heard mysterious tales of the fighting around Kyoto.

At the age of seven the lad had the misfortune to lose his father; and he gives some account of visiting the deathbed and seeing his father expire. But he was too young to realise what death meant, and remembers only the mist that covered his eyes and the lonely feeling that took possession of him when they said his father was dead. The last act of his father was to wave his wasted hand over the two boys by the bedside. The elders of the family said this meant that

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the brothers were never to quarrel but love and support one another through life. The Baron goes on then to commend this rule of life to his own children. His grandmother died the same year. After his father's death the mother took the children to live in the apartments at the castle where they were no longer surrounded by nurses but always under the supervision of men. There was a department of household accounts in the castle; but the accounts for the fief were done in offices opposite the castle. In the new apartments were the usual doctors and tea-men, the duty of the latter being to make tea and arrange the flowers and attended to all ceremonial matters.

The most distinguishing feature of Baron Kikkawa's boyhood was his love of books and reading, which he followed with a passion that seriously undermined his health. He grudged the time for eating, and even while having his hair done, he was devouring a book. A serious illness that he contracted at that time he thinks due to overstudy. He warns his children against too much mental application without sufficient physical exercise. In all that he read of warlike deeds and terrible happenings he says that he was not tempted to emulation, but rather inclined to imitate the character of one Kwanu who was kind and gentle toward his inferiors, while bold and unyielding toward superiors. Subsequent experience taught the baron that those who are servile to superiors are usually harsh and unjust toward inferiors. Under a tutor he went through the Chinese classics and the regular course in composition, even to the extent of composing Chinese verse; but he admits understanding little of what he read.

For the sake of his health the lad was sent to live at Ozu where he could have a freer life than at the castle, though he had several servants as well as a chief guardian and some boy companions. He found it a great relief to be able to go about without being bowed to by every one he met, and thus he learned to know the common people. The young baron at this time took great pity on his elder brother, who, as head of the family, could not leave the castle and enjoy the freedom of Ozu. Two journeys that he made at this time ever afterwards brought him pleasant recollections: one to Yamaguchi and one to Yanai. As the trip to Yamaguchi was an official one it was done in grand style with a great retinue, he receiving the treatment of a little prince. He was received by Prince Mori, and after an audience with all the members of the family, the young baron returned. His next most important trip was one to Osaka, going by sea to Hyogo.

The most memorable journey of the young baron's life was his first visit to Tokyo, which meant the birdling leaving the nest for good. With him went his guardian, a doctor and three attendants. After being seen off by a great many persons at Shinminato, the party sailed through the Inland Sea to Hyogo, which it took about two weeks to reach, the little junk being unable to make much headway unless the wind were favourable. They often had to put into port to avoid contrary winds and always had to lay to at night. He remembered how the local dialect, the customs and the currency differed at almost every port. It was indeed the slowest voyage imaginable. When wind failed the junk had to be propelled by oars, taking hours to reach an objective that seemed quite near. But everyone had a big appetite and the

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voyage was one of the most enjoyable events in the young man's life.

On reaching Kobé they took a steamer for Yokohama. She was an old wooden side-wheeler, brought from America and named the *Golden Age*. To modern eyes she would doubtless seem an old tub, but when she first appeared in Japan was the most up-to-date thing in existence. To the young Japanese of those days it was the height of enlightenment to take a steamer instead of going over the Tokaido. Kobé was a foreign settlement then, but the young baron was too much occupied with the excitement of his journey to notice foreigners much. The voyage to Yokohama seemed to the youthful passenger a very rough one. The party proceeded from Yokohama to Tokyo by private coach, driven by a foreigner. This was the only route then enjoying a coach service. In Tokyo the young visitor was put up in one of the *yashiki* of Choshu. After the Revolution the Tokyo *yashiki* owned by the various daimyo were all handed over to the Government, and in their stead were given others, the more powerful daimyo, of course, getting the best locations. The Choshu *yashiki* at this time was in the vicinity of Kanda-bashi where the department of Finance and Home Affairs now stand, while Satsuma was located where the Government printing bureau is, and Tosa was further eastward. The surroundings were much less stately than at the castle at home; but the young man was entering on a new life and had to get accustomed to the change. This was not so easy; for hitherto he had been tenderly cared for like a little prince, brought up as a hothouse plant, never knowing what it was to fight a disagreeable temperature, much less to experience wind and storm; but now he had to make the best of everything and was left largely to his own resources.

The school to which Baron Kikkawa was sent bore the name of Kaisei-gakko, or Nanko, the seedling from which afterwards sprang the Imperial University. There he was glad to meet and make acquaintances with boys who were his equals, not his inferiors as were his attendants; and with teachers who were his superiors mentally. Apart from a little shyness he enjoyed the change immensely. Most of the boys at the school were of the *shizoku* class. The young baron entered as such, taking the assumed name of Iriye Jiro. The subjects taught included English, French, German and mathematics, though there were a few other subjects. The new pupil came out third in the English class of 20, being then aged only ten, with many boys much older in the class. He did so well that he met with rapid promotion and was awarded a pencil by his teacher for a prize, and also given Goodrich's History of England, and from home they sent him a gold watch.

About this time his elder brother came up to Tokyo, with his chief guardian, three attendants, a doctor and two boys, together with an accountant. The *yashiki* at Kanda-bashi was now too small for the family and other rooms had to be added. to hold fifteen in all, not including servants. His brother also entered at the Kaisei, gakko; and the two brothers much enjoyed life going about the capital and getting acquainted with the world in general.

(*To be Continued*)

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1871
WHEN HE WAS
AT THE KAISEI
GAKKO, TOKYO

1875
CHAUNCY HALL
SCHOOL,
BOSTON

A FEW YEARS
BEFORE
HIS DEATH

1883
HARVARD COLLEGE

1889
SECRETARY OF LEGATION
BERLIN

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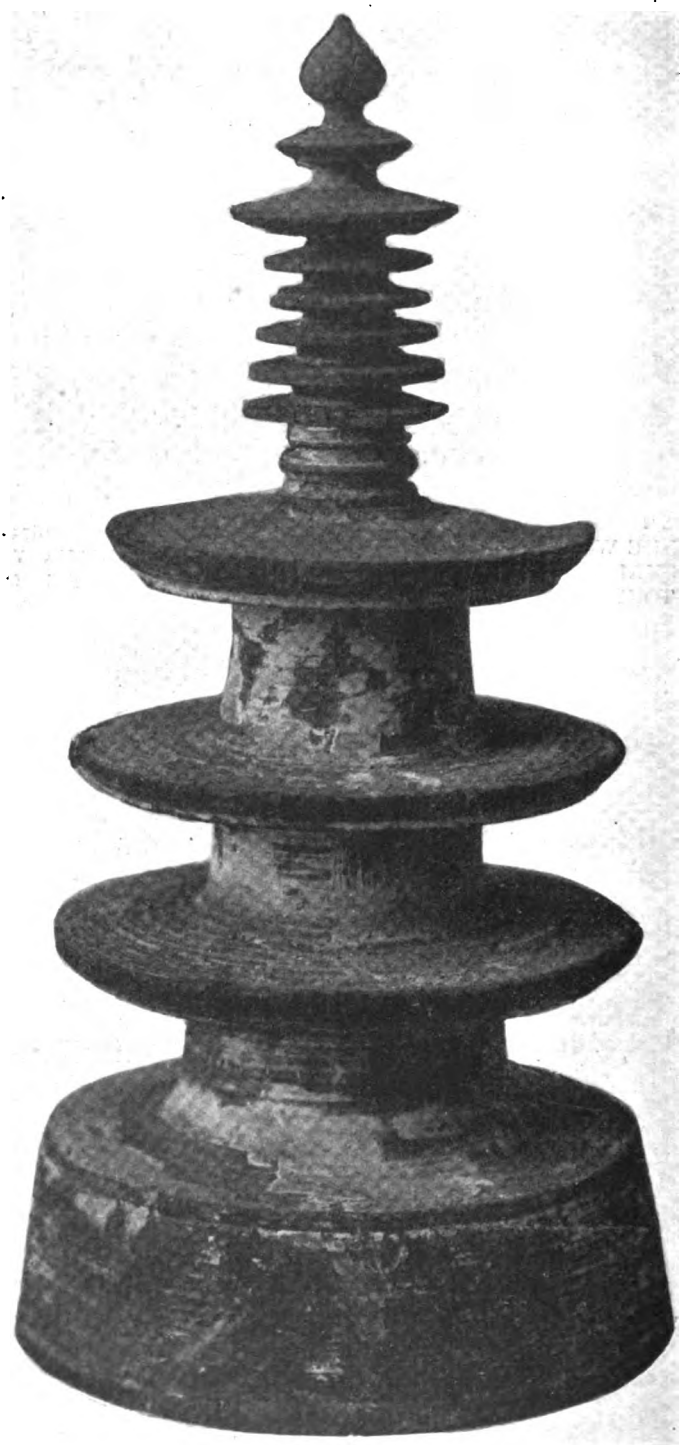

ONE OF THE ONE HUNDRED THOUSAND PAGODAS

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EARLY JAPANESE PRINTING

By NORTAKE TSUDA

(Expert in the Tokyo Imperial Museum)

ALTHOUGH the art of printing does not seem to have come into general practice in Europe before the 15th century it was in use in China and Japan before the 8th century. True, it was not in the orient exactly what we call typography, but a kind of xylography, or printing from wooden blocks. One of the most remarkable relics of this ancient style of printing in Japan is preserved in a Buddhist temple, the Horyuji, near Nara in the province of Yamato. The examples are a series of diminutive wall-rolls, or *kakemono*, which had been inserted in the *hyakumanto*, or pagoda of one million miniatures. Four different forms of the Dharani scriptures are printed on these paper rolls, the work evidently done from wooden blocks. It is said that the Empress Koten ordered one million tiny pagodas to be made in 764 A. D. as a thank offering agreeable to the Buddhist doctrine of Maha Dharani, when the Oshikatsu rebellion was suppressed.

In each of the miniature pagodas was a roll of Dharani scripture; and the pagodas after being completed were distributed among the great Buddhist temples, one hundred thousand being given to each. At the Horyuji temple some 10,000 of these still remain. These ancient rolls with their printing now form the most interesting examples extant of the printing of early days. Indeed they may be regarded as the oldest examples of printing in the world.

Of course there is no doubt that the art of printing from wooden blocks originated in China, which also has the credit of having invented explosive powder and the mariner's compass. According to Rikutan, a scholar of the Ming dynasty, wooden blocks were used for printing in China as early as the Sui dynasty in 589 A. D. In his anxiety to produce a literary or hisorical work of that period he may, however, have pushed back the origin of printing unduly far. The first attempts at printing were doubtless from seals; and we know that seals were used in Europe, too, before the appearance of regular printing. There is no positive proof that Dharani printing

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came from China, though it is more than probable, as it may seem too much to assume that it was a product of Japanese invention. The roll is only a tiny strip of paper about a foot long and a few inches wide.

The next oldest example of printing in Japan is the *Jo-yuishiki-ron*, or Vidya-matrasid, produced in 1088, the ten rolls having been preserved in the Todaiji temple at Nara, but now in the Shoso-in at Nara. There are older relics of printing than this but they lack dates. The Dengyo-ban, a relic cut from the autobiography of Dengyo-daishi, the famous priest, is said to date from 822, as that was the time of his death. It is to be seen in the Enryakuji temple on Mount Hiyei near Kyoto. Certain ancient books also make mention of still older books which were printed. Records in the *Honcho-zoku-bunsui*, the *Myoho-engé-kyo*, the *Muryo-gi-kyo* and the *Kwan-fugen-kyo* tell of prints before 1043 A.D.

During the Kamakura period from 1192 to 1335 the art of printing made remarkable progress in Japan, though most of it was under Buddhist auspices, the chief subjects being the scriptures. Most of these books were produced by the Buddhist temples in Nara, and are to-day known as the *kasugaban*. The best examples of *kasugaban* printing are clear in outline and rather well done, while the paper used is strong and of a good surface, the ink being black and of good quality. On the *kasugaban* block the name of the publisher, the date of the printing and the name of the person who paid for the work are cut on the border, but do not appear on the printed page. The oldest specimen of this is a block preserved at the Kobukuji temple at Nara bearing date of the year 1195 A.D. The Tokyo Imperial Museum also has examples of such blocks. The Horyuji temple has a very famous block carved with the seventeen principles of Prince Shotoku of the 7th century, the date being 1285 A. D.

It is noticeable also that in the Kamakura period the mode of book binding assumed a much more convenient form, and volumes were then made larger, an example of which is to be seen in the *Dai-hannya-paramita-kyo*, 600 volumes printed in 1223, two more in 1226 and 100 volumes of the *Yuka-shichi-ron* printed in 1255. In the 13th century with the appearance of various volumes of the Chinese classicsprinting greatly extended its scope. In 1247 a commentary on the Analects of Confucius was reprinted in Japan from the Chinese original. Printing as an art as well as a trade still continued under the auspices of Buddhism, however. The Buddhists used a great many books, and as copying was slow and expensive printing from wooden blocks was greatly encouraged by the temples. Many people of wealth and influence endeavored to purchase mercy in the world to come by causing copies of the scriptures to be

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made and presenting them to favourite temples.

With the introduction of printed books from China literature was monopolized by the *hakasé* or men of learning, and its elucidation was regarded as a secret of the wise and educated. Until the 17th century the publication of the Buddhist scriptures took precedence to all other forms of literature. Was it not the same with the Bible in the Europe of the early ages of printing? When the samurai and the military class generally began to read Buddhist books a great change came about in the demand for such literature. During the 14th and 15th centuries such study became a fashion of the military class; and the works turned out for the perusal of the samurai and the their feudal lords came to be known as *gosanban* printing, owing to the fact that the five great Zen-shu temples in Kyoto originted the custom of supplying sacred literature to the samurai. Some of the other literature printed by these, temples has a high literary value, being commentaries and biographies written by learned priests. One of the best examples of the *gosanban* printing is the *Zojo-hosshu*, a partial index to the *Daizokyo*. It is interesting to note that despite the civil wars of the 14th and 15th centuries these books continued to be printed and to find readers.

From the days of Yoritomo in the 12th century literature, discouraged in a large measure by perpetual wars, passed gradually into the hands of the priests, as in the early Middles Ages of Europe; and it was chiefly in the hands of the Zen priests down to the end of the 15th century. Yoritomo had learned that it was dangerous to have monks and priests in the army; so he interdicted the use of arms among priests, and had them confine their more aggressive activities to literature. It was this policy of Yoritomo which laid the foundation of the *gosanban* literature and printing. It is, therefore, to the skill and industry of these Zen priests and monks that we owe the existence of this literature and the preservation of the literary art which might have been extinguished had it been left to the military class.

It was not a very cheerful type of literature, to be sure; for an age of warfare is always a gloomy period, and naturally there is an attempt to find in a future life the happiness that war denies in this life. Unable to escape from the tribulations of a warstricken population the people begin to devote their thoughts to salvation from sin and preparation for a better life among the gods. It was especially desirable that those who had suffered so much and fallen in battle should be suitably rewarded in the next life. Naturally the sacred writings of the time, and in fact all the *gosanban* literature, keep this idea before the public. It is evidently an attempt in some way to find life worth living, and so far justifiable.

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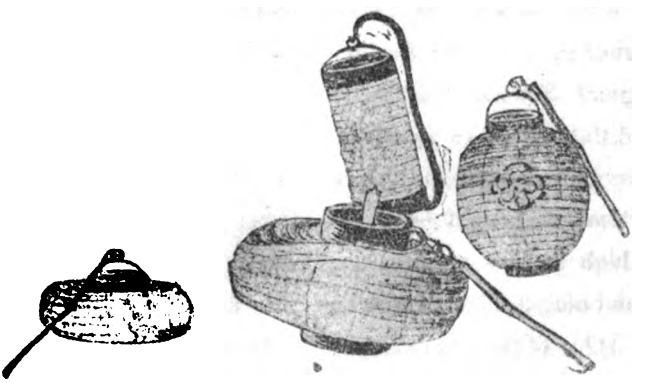
Some of the *gosanban* works were printed at the instance and expense of famous warriors, who hoped to atone for the slaughter they caused, by circulating literature calculated to fit men for happiness in the next life, having been denied it in this. The *Dai-hannya-paramita-kyo* published by the shogun, Ashikaga Takauji, is an example of this; and the *Shuryogon-gishochukyo* in ten volumes by Moronao, popularly known as *Takauji-ban* and the *Moronao-ban*, highly esteemed even today.

The demand for *gosanban* declined with the 15th century, the art of printing having emerged from the monasteries and been taken up as a secular industry, Sakai near Osaka being an important printing town. Thus it continued until the arrival of movable type in the 19th century, which revolutionized completely the whole mode and output of books in Japan.



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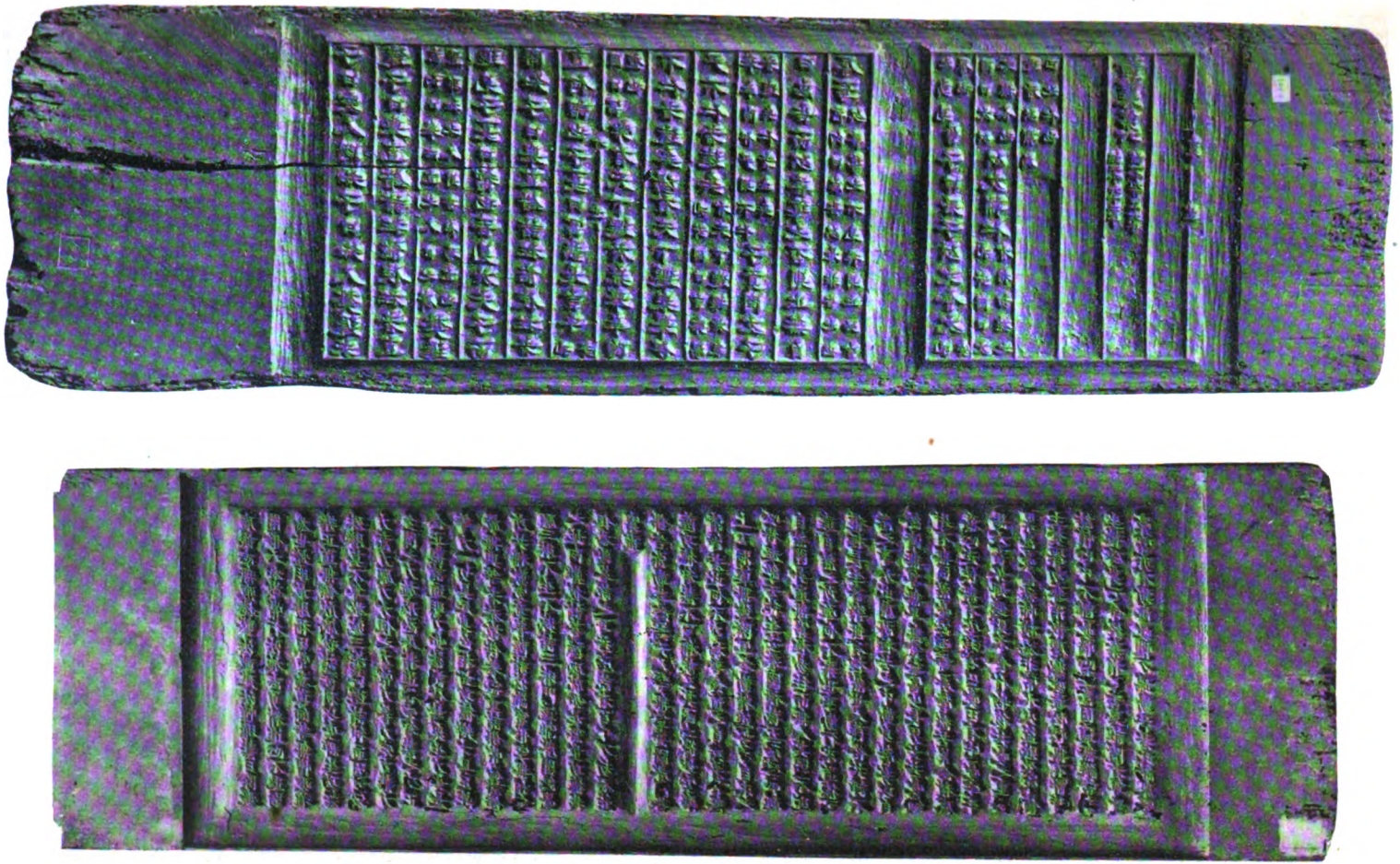

UPPER : SHOHEI-BAN, OR WOODEN BLOCK FROM WHIGH THE ANALECTS OF CONFUCIOUS WERE PRINTED IN 14TH CENTURY
LOWER : KASABAN, OR WOODEN BLOCK FOR PRINTING BUDDHIST SCRIPTURES, 13TH CENTURY

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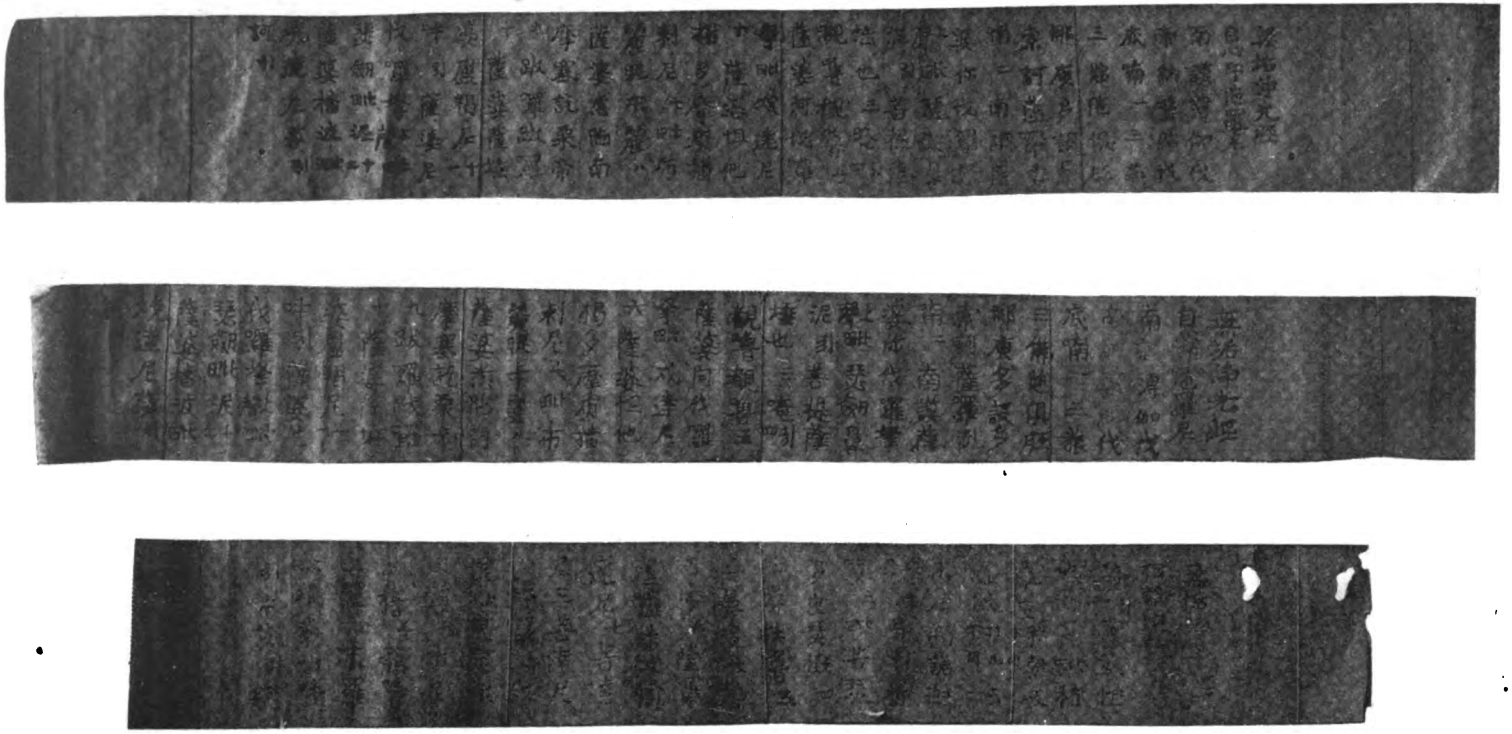

MINIATURE SCRIPTURES OF 8TH CENTURY, PRINTED FROM WOODEN BLOCKS AND PLACED IN THE 10,0000 PAGODAS PRESENTED BY THE EMPRESS TO VARIOUS TEMPLES

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EDUCATION AFTER THE WAR

By Dr. S. OSHIMA

(Professor in the Tokyo Imperial University)

WHAT reforms the present war will necessitate in education is a subject that now much occupies the attention of the public in nearly all countries. The establishment of national education on a firm basis after its being shaken by the present struggle, the reconstruction of education adequate to the demands of the age and the general improvement of national policy are subjects too important to be treated lightly, deserving, as they do, the most serious consideration.

Japan, before the war, thought that she had made considerable progress in education and that in fact her system was in no way inferior to those prevailing abroad, though it was not denied that there was room for much improvement in regard to secondary and higher education; but the war may compel Japan to change her mind. The nations of Europe have already learned from the experience of the war that their educational systems stand in great need of improvement. Education in the past has been too narrow and local. Japan has been teaching the children of her primary schools to become good Japanese, but in future she will have to teach them to become good citizens of the world as well. The rising generation must be made to realize the existence of outside nations and the colonies of their own empire. Greater emphasis also must be laid on a thorough scientific training and a more efficient application of scientific knowledge.

In this connection two reforms have already been put forward in Japan. One is that the term for education should be extended, and the other is that normal school training should be improved. The term for primary school education in Japan at present is six years, beginning at the age of seven, and this rule has prevailed for the last ten years. While in equipment the primary schools of Japan cannot be thought inferior to those abroad, the degree of progress made by the pupils must be esteemed less satisfactory than is the case with European and American schools of this grade. This may possibly be due to defective text-books or faulty curricula, but it is safe to say that the chief cause of the difficulty

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lies in the time necessary to learn the native ideographs, which are very difficult for children. The Japanese child has to spend years of trying to memorize these Chinese characters before he can read his textbooks sufficiently to derive any benefit from them. If the term were extended to eight years instead of six the child would have a better opportunity to overcome his handicap. It is a question for investigation, however, whether local finances will permit the desired change.

As to normal school education in Japan there is no doubt that improvements could be brought about were they once undertaken. The term that students now have toput in at the training colleges is five years. Those who have completed the six years' course at the primary school are allowed to enter the preparatory class at the normal school, and after a year they enter on the regular course for four years. Those who finish the higher course at the primary school may enter the regular course of the normal school without going through the preparatory year. Graduates of a middle school where the course covers a period of five years are allowed to graduate from a normal school after one year's study. All teachers of primary schools in Japan must have gone through the course prescribed in one of the above ways before they can obtain license. Teachers without the education above described are employed only temporarily as substitutes. A defect of the present system is that graduates of primary schools lack experience of life and are not properly equipped for dealing with children. It would be better to abolish the present system of training teachers, and have all candidates go first through a middle school and then take two years of normal training at a properly equipped school for the training of teachers. Educationists in Japan are already for the most part convinced of the necessity of such a change and no doubt it will eventually be made.

At present there are two factions advocating different views as to reform of education in Japan. One side is represented by graduates of the higher normal schools and the other by graduates of the Imperial University. There is no doubt that the present system of normal training turns out teachers all too much after the same pattern, independently of natural capacity or fitness. After the normal schools have pushed the pupils through the system, they seem to think their work is done. But the graduates of such institutions go out from them without any proper sense of the meaning of education; they are not conscious educationists, and therefore too often impractical. The normal schools put their pupils through a narrow system of drill and education, surrounded by all sorts of restrictions and interferences with liberty, so that the graduate does not teach what he thinks and believes but only the form and content he has been

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taught. He simply repeats what has been repeated to him. Of a free and liberal course of reading, and even of society he knows nothing, as he has never been allowed to do anything he was not told to do. Such teachers must naturally lack initiative, enterprise and spirit. This character reacts on the children placed under such teachers, and so the natural ability of the rising generation is stunted and crippled, and certainly unprepared for citizenship in a great nation. Herein lies the argument for improvement of normal education in Japan. What Japan wants is teachers who are neither stereotyped nor mechanical, but men and women intelligently developed individually, and inspired by a spirit of energy and progress, so as to urge forward the younger generation in the same direction.

The only argument against the proposed change is that even by making such a change the teachers educated mainly at middle schools will not make the kind of teacher above described as desirable; but to this it may be aptly replied that teachers trained in the middle schools and then two years in a normal school are much less likely to be automatons than those put through the machine known as the present normal school system of live years' drill and narrowing discipline. The present system trains teachers like carpenters, masons or shoemakers, which no one can hold to be a proper method in pedagogy. The students now entering normal schools are too young to have any consciousness of their mission; they are not yet old enough to choose their calling in life. But if they had first to go through a middle school they would be men and women on entering the normal school, and thus really know whether they wanted to be teachers or not.

The improvements suggested, however, are not in themselves sufficient to turn out the type of teacher wanted in our national schools. There must be also a reform in the subjects taught. Teachers must receive more knowledge of the world and of politics and government. More attention must be given to scientific care of the body and the mind; and there should be imparted some useful knowledge of sociology, life and literature. A teacher should receive the largest measure of culture consistent with the time at his disposal for education. At present the teachers in Japanese schools know little or nothing about life and government; nor are they allowed to know it.

In addition to improvements in general education there should be reforms in technical and higher education, so that our youth may be sent into the world better fitted to face and overcome the difficulties of life. At present most of the graduates of Japanese higher schools know nothing of sociology and little more of world literature. But the demands that will be made on all nations

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after the war should remind Japan that without the advantages of a proper education for the rising generation, and especially for its experts which the higher schools profess to train, no satisfactory progress can be expected. Indeed the whole future of any nation may be said to depend on the efficiency of its education!

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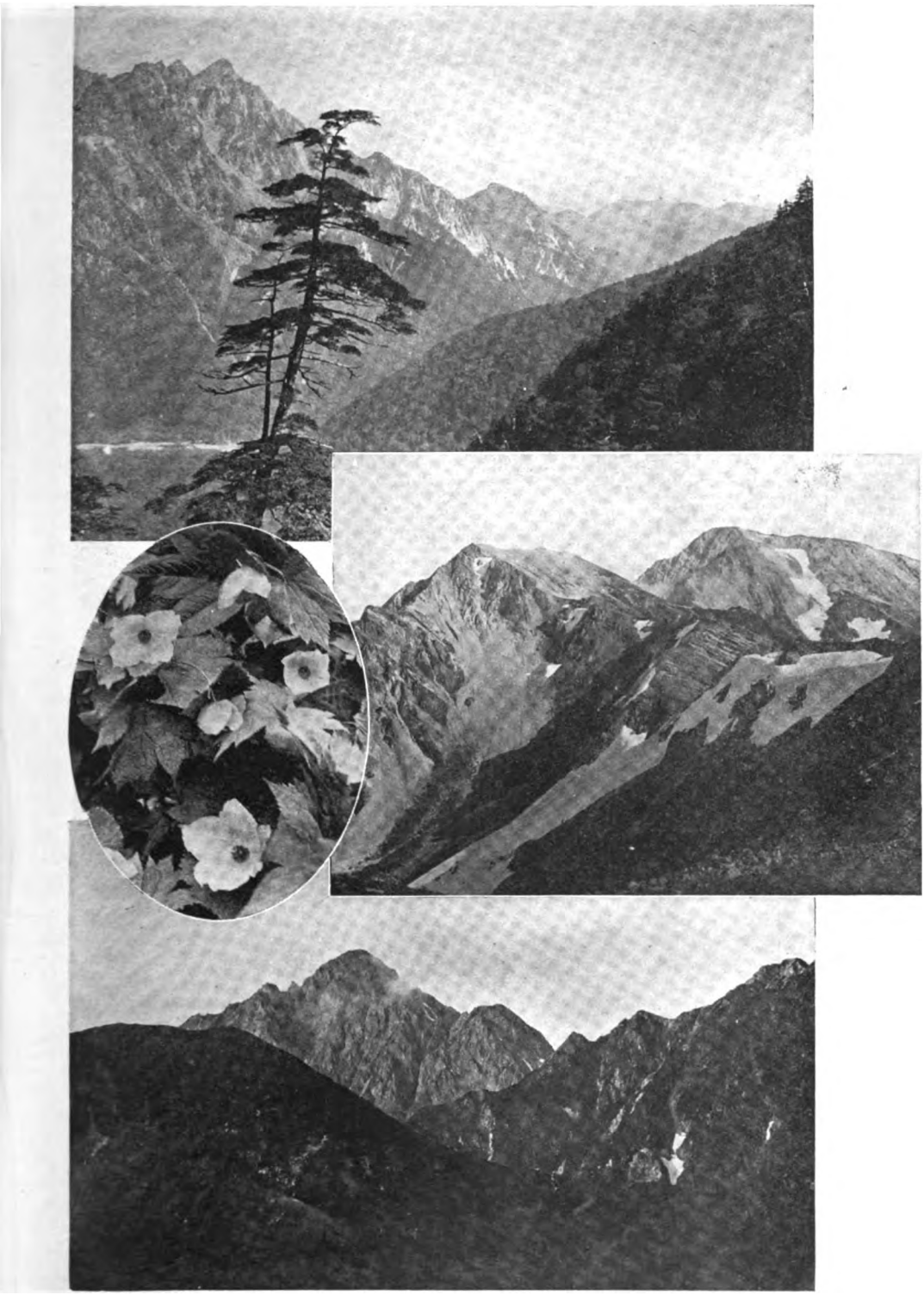

1. MOUNT HOTAKA IN THE JAPANESE ALPS 2. MOUNT YAKEGATAKE
3. ALPINE FLORA OF JAPAN 4. MOUNT TSURUGI

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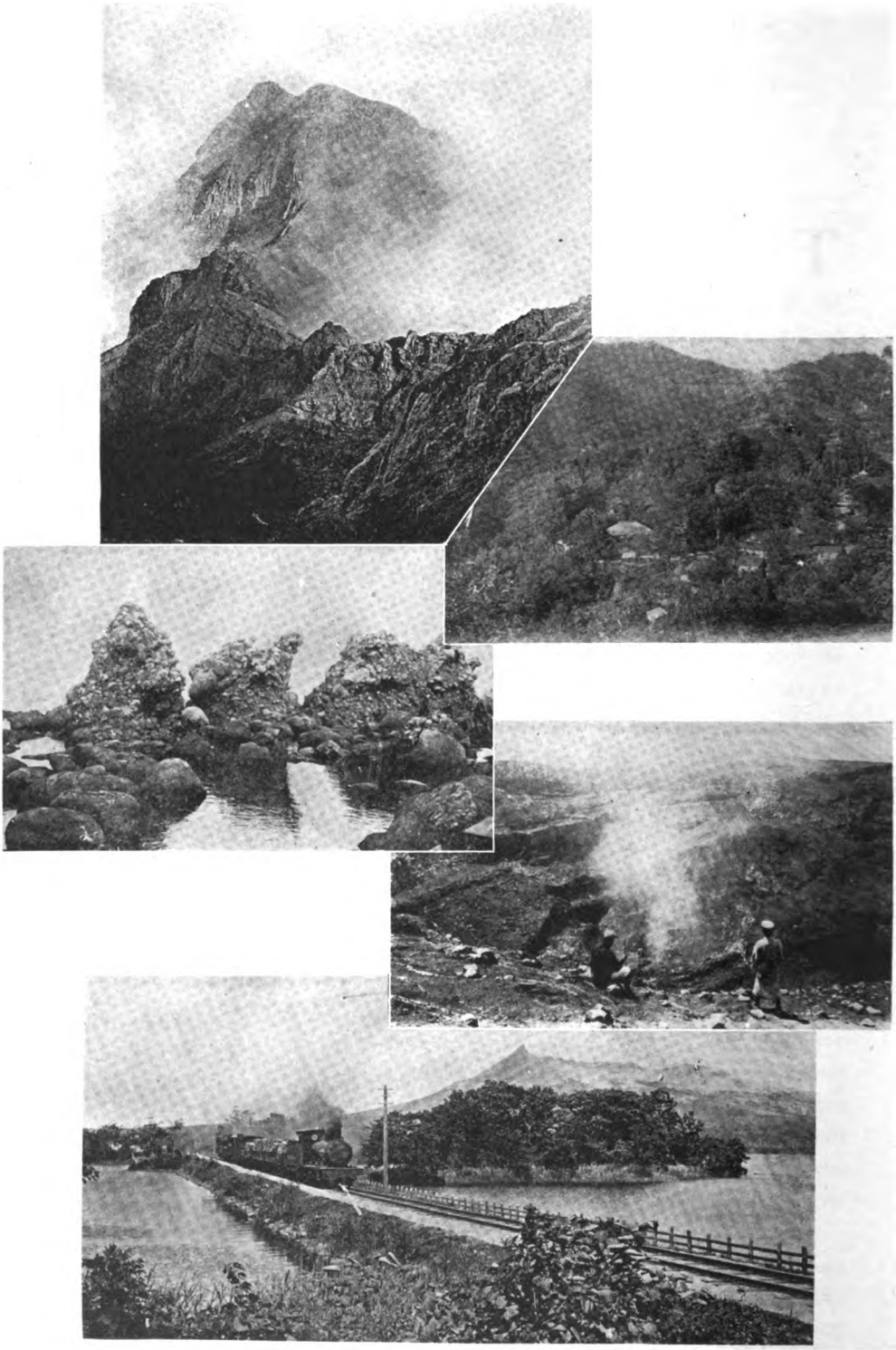

MT. NIITAKA, FORMOSA; MT. OIWA, ETCHU; OGA PENINSULA; AKITA;
CRATER OF MT. MIHARA, OSHIMA; ONUMA PARK, HOKKAIDO
JAPANESE SCENERY

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JAPANESE SCENERY

By K. TOYAMA

THERE is no doubt that the scenery of Japan may be ranked among the finest in the world. While not so bold as the landscape of the mountainous portions of Switzerland and Canada, it is nevertheless more verdant and picturesque, evincing an emerald softness that pleases the eye and soothes the spirit of the traveler. Japanese hills on their lower slopes are terraced with green fields of rice or upland grains, and higher up are covered with long grass or well wooded with green trees. The higher altitudes are not so denuded of trees or verdure as are the mountains of Italy and Europe generally, while the streams that rush down the valleys and flow across the fertile plains enliven the landscape everywhere.

The scenery of Japan is, perhaps, more diversified and entrancing than that of most tourist lands. Mountain and valley, hill and dale, forest and plain succeed one another in charming disorder, while the lover of colour can never fail to be delighted with the far blue haze of spring, the reddening foliage of autumn, the marvellous cloud effects of summer and the tender snows of the Japanese winter; while the sea is never far distant and winsome to behold.

The scenery of Japan has been in the past merely observed as a picture that charms and pleases always; but in recent years people have begun to investigate its details and to ascertain the source of its great beauty. The islands that form the Japanese archipelago are not so level as those that go to make up Great Britain and Ireland, where there are no such vast mountain ranges as characterize the landscape of Japan. Indeed there is no country that can excell Japan in such natural beauty as can be afforded by combinations of mountain and sea scenes. This frequent proximity of great depths, with the deep green of the one the sea green of the other, goes to compose scenes that might be said to be peculiar to Japan. And here and there at the bases of the hills by the sea are hot springs gushing up where hotels have been erected and guests assemble in gay numbers to take the baths.

It would require a great artist to describe fully the picturesque and appealing orography of Japan. The mysterious configuration of her great hills and mountain ranges is due to the composition of the rocks making up these colossal masses, and the streams that fall from cyclopean walls and wash the granite valleys have different colours and tastes according to the nature of the rocks they traverse. To these delicate differences the poets and painters of Japan have proved admirably susceptible, as any one may see from adequate familiary with Japanese pictorial and literary art. Indeed to appreciate fully the beauty and genius of Japanese art one must have an eye to the mountain and water scenery

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of the country, and be able to appraise its unique splendour.

The finest mountain scenery in Japan generally raises itself above granite foundations, such as is found behind Kobé, and near Osaka and Kyoto. The gneissic masses in these districts look purple in the rays of the setting sun, affording never-to-be-forgotten scenes to passengers from Kobe and Osaka for the Inland Sea. A mountain of granite invariably stands closer inspection than one of sedimentary or other rock formation; in fact the nearer the approach the finer it looks. Even the trees and shrubs that grow there have a clean and sturdy look, while the waterfalls and streams are clear and pure, rushing over transparent beds of clean pebbles or golden sands through bright valleys. The granite slopes are steep and their rivers run fast; and even though the streams colour under the turbulence of typhoons and floods they soon regain their limpidness and purity. In this respect the rivers of Japan form a pleasant contrast to the rivers of other countries, especially those of China where the streams seem always more or less muddy. Even the river Toné which flows through miles of fertile plains shows clearer waters than any river of China. The Chinese have a proverb used for long waiting, to the effect that it is like waiting a hundred years for the waters of the river to clear. It is said sometimes that waiting for politics to be purified from corruption is like waiting for a river to cease being muddy. Such a proverb would have little significance in Japan where the rivers are clear in a remarkably short time after disturbance.

In the north-western portion of Japan most of the mountains are of volcanic formation, and so present a wild ruggedness not seen elsewhere. The contour gives the impression of rigidity and weight, while that of the granite formations leaves one with a feeling of rounded comfort and ease. Among the most striking features of natural scenery in Japan are the volcanoes, of which the country has more than fifty that are active. As the whole country is still in a process of elevation on the Pacific side earthquakes are frequent, especially in the vicinity of Tokyo, though seismological movements of a dangerous nature do not often visit Japan. This is a marked contrast to China where there are almost no volcanoes to speak of, and to the United States where such scenes are not easily accessible. The Chinese have another proverb that describes a strong-minded man by saying he is as immobile as a mountain; which would not do in Japan where mountains not infrequently move, and even jump long distances. There is nothing in the world more impressive than an active volcano, and there is no land on earth where this aspect of nature's working on be seen to better advantage than in Japan. As one gazes at the primeval fires hissing and darting

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in the deep crater of Asama, for example, one receives an impression never to be forgotten of the wonders of nature. In some respects the dormant volcanoes of Japan are as impressive as the active ones, as like sleeping terrors they await the order to erupt and once again renew activity.

In volcanic districts the traveler gets an excellent view of the remarkable diversity of strata on which the Japanese islands lie. The strata is twisted and contorted into hundreds of wonderful and even terrible forms, while the frequent earthquakes show that the process is still going on. On high volcanic cones fires die and craters fill with water, while in valleys lands sink and subside changing the natural aspect of a whole landscape, sometimes forming lakes, caves or new mountain peaks. Were Japan wholly a granite country her scenery as well as the experience of her people would have been much more monotonous; but her numerous volcanoes and the constant movement of the earth make life intense and interesting. Mount Miyogi, one of the fairest landscapes of Japan, is a dead volcano, and it is wonderful even in death. Other dead volcanoes are Haruna and Akagi, though they may rise to life again. Like mortal life, that of the volcano can never be called really extinct, for its resurrestion day may corne. Such are the great rock-gates of Agutaya in north Chikuzen in Kyushu as well as the Genbudo of Tajima province. The glorious scenery of the Yabakei valley in Kyushu, which has no equal anywhere else in the world, is wholly due to volcanic action in remote ages, aided by the artistic brush of winds and rains through after times.

It is natural that the Japanese should conclude that the gods not only made Japan but did their best in making it a unique example of their handywork. They not only made a land of beautifully picturesque conformation, but gave it many fair trees and flowers all its own, and a race of people able to appreciate and use what the gods bestowed. Over all the fair scenes of Japan towers the fairest of them all, Fujisan, the sacred mountain, an emblem of the noble and aspiring soul of Nippon. A people that can gaze appreciatively on Fujisan surely could never stoop to anything ignoble or mean! Fuji, too, was fused and forged from the fires and the material that the gods used in the making of Japan; naturally it should be the most beautiful mountain in the world. It is certainly the queen of all mountain peaks to the Japanese, and the endless pride of the whole nation. It is remarkable how many other lesser peaks Japan has that bear close resemblane to Fuji in shape; and so the people whose districts are fortunate enough to possess such finely molded peaks are glad to honour them by such names as the Omi Fuji, the Yezo Fuji, the Tsugaru Fuji and so on.

The awful forces of volcanic action in Japan, and the indescribable power and

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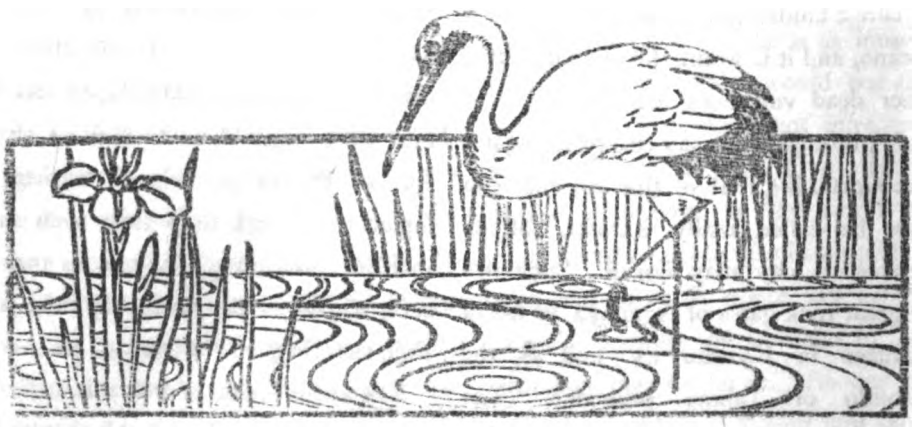
beauty thereby revealed, have given the people of Japan a spirit of reverence for nature not known elsewhere. They have a more wholesome respect for the forces that mould creation than most nations, and many of them have gods that they associate with nature in her different processes. And as they gaze in profound awe at the lofty cone of some distant volcano, crowned with snow, or shrouded in mist, they feel within them a realization of the divine and the great that other people do not experience. So long as the volcano burns God still lives and acts. The dead giants of granite look gravely purple in the sunset rays but the volcanic peaks always soar into the etherial blue and lift the spirit of man up with them to unearthly heights. There is indeed no sight more inspiringly sublime than the ruby-tinted cone of Fujisan as seen from Tokyo in early morn.

And yet as the eye gazes at the serene and graceful beauty of these lofty peaks emitting fire or lifted by subterranean motion one knows that below and round them in the shadows waterfalls are singing their praises and rivers are running in delight with messages of their greatness, while calm lakes about their bases afford mirrors for the peaks to view themselves like loved women.



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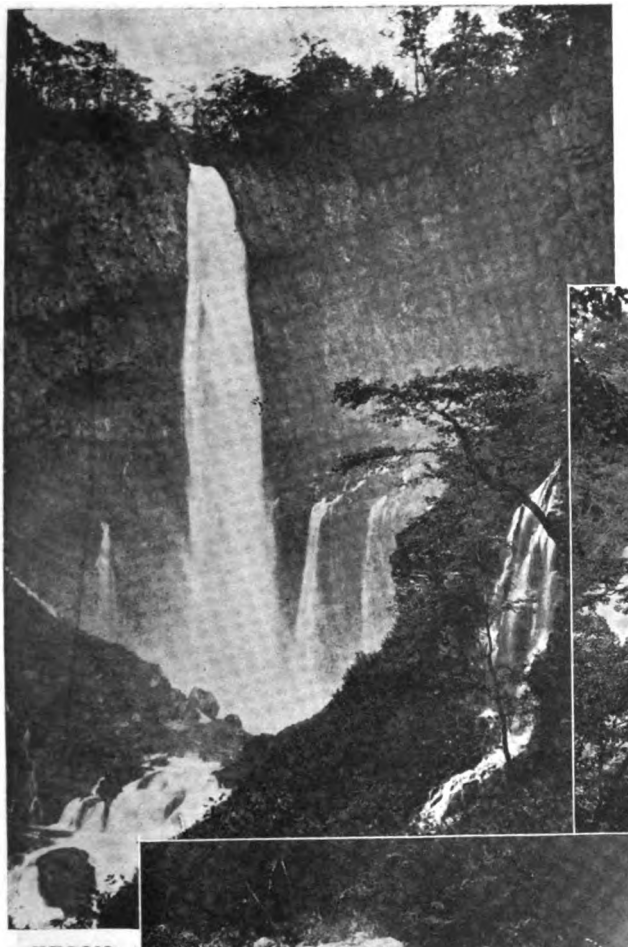

KEGON

KIRIFURI

SHIRAITO

FAMOUS WATERFALLS OF JAPAN

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MAKING ARMY BOOTS FOR RUSSIA

JAPAN'S SHOE INDUSTRIES

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JAPAN'S BOOT AND LEATHER INDUSTRIES

By K. WAJIMA

IT is most remarkable that a country like Japan, where no more than seven per cent of the people wear shoes, should in a short time have become a great shoe-producing nation. The great majority of the Japanese people still wear native clothes, and with these they almost invariably wear the native wooden *geta* or *zori*.

The shoe industry, however, saw only steady if indifferent development until the outbreak of the war in Europe, when the demand for leather footwear became so great that Japan was called upon for an ever increasing output. Orders were accepted for the manufacture of several million pairs of boots and shoes for the Russian army, orders so immense that they are not yet all quite filled.

The demand was so great that it became exceedingly difficult to command the quantity of leather required; and so leather industry in turn saw rapid if not quite phenomenal development. After the war the manufacture of leather in Japan will doubtless be one of the most promising enterprises; and the demand for boots and shoes will probably show a corresponding progress. Stock-raising in Japan has not yet reached any very important development, aud consequently the country has no very ample resources in hides, large imports being necessary from China and America. The extent to which importation prevails may be inferred from the following figures showing the hides brought into the country in three recent years:

Year	Kin	Yen
1914	4,497,004	1,868,040
1915	11,379,706	5,908,860
1916	14,222,667	8,040,168

A gain of well over 2,000,000 in weight and value in one year indicates the rate of progress marking the manufacture of learther in Japan.

There has been a very extensive importation of sole leather also, amounting in value to nearly half a million *yen*, while the decrease in such imports recently but shows how manufacture of the article is developing. Japanese sole leather is not quite so good as the oak tanned leather imported, but for certain uses it does quite as well, to say nothing of its greater cheapness. There is no doubt that imports of sole leather will continue to decrease. Exports of Japanese sole leather have already begun and reached remarkable figures, which may be indicated as follows:

Year	Kin	Yen
1914	561,971	868,961
1915	496,590	771,879
1916	1,099,356	1,071,854

And in 1917 the exports of sole leather for the first five months amounted in value to 1,192,900 *yen*, so that the total for the present year will be more than twice that of last year. Exports of sole leather will no

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doubt continue to exceed imports, as they have done since 1914.

It is interesting to note that from the hides valued at 8,040,168 *yen* which Japan imports annually, she manufactures leather goods to the value of 30,000,000 *yen*, of which at least 17,000,000 *yen* worth is consumed at home for army and navy purposes and by the general public, while some 13,000,000 *yen* worth is exported. Leather goods have now come to be one of the staple products of Japan.

This is all the more remarkable when it is remembered that such manufactures were not begun before 1871 ; and made very little headway until four or five years ago, being able to meet no more than the demands of the army and navy. The general public had to depend on imports from the United States and other countries. Then in 1915 came an order from Russia for 1,000,000 pairs of military boots ; which was followed in quick succession by further orders for boots, harness and other leather equipment for troops. The balance of trade was thus soon reversed as regards imports and exports of leather goods. During 1916 Russian orders for boots in Japan totalled 2,500,000 pairs, and the leather market rose some 30 or 40 per cent, and the producing capacity was unequal to the demand. As every Japanese military man consumes, on an average, leather goods to the value of 20 *yen* a year, the Government saw the advantage of treating leather as a military commodity and giving it every encouragement.

The absorbing question now is how to secure a supply of hides sufficient to meet the demand for leather. The chief sources of supply for this raw meterial in the past have been the Americas and China, with some imports from India, Austrialin and the Straits Settlements. During the war the supplies from Australia and America fell off. Out of the 8,040,168 *yen* worth imported in 1916 the value of the import from China was 6,710,017 *yen*. It is clear that at present the main source of supply is China, while the most of the export of manufacured goods goes to Russia.

The question is whether China may be depended on as a source of supply in hides. Comparing the situation there with Japan and other countries, it may be said that in Japan the number of oxen per 1,000 of the population is 28, in Korea 40, in China 70, in England and Russian 250, in Germany and Austria 330, in France 380, in America 770, in Canada 1,400. Such figures place China in a very low position as a source of supply ; but this way of viewing the subject fails to take into consideration that China is not a consumer of leather to the same extent as other countries, has no leather industries of any account, and is, therefore able to export larger quantities of hides than other countries. As Japan is near China and Korea she always has a fair supply of hides within easy reach, a fact that must make Japan an important leather-producing country.

Compared with the west, however, the shoe industry in Japan may be regarded as yet in its infancy ; but the progress shown by the last few years proves her potentiality for rapid expansion, and the prospects are of the best. In technical skill for the making of shoes Japan claims that she is equal to Europe and America, though it is probable that foreigners would not admit this. There are now over 10,000 hands constantly engaged in the making of boots and shoes in Japan, and the daily output is about 7,000 pairs,

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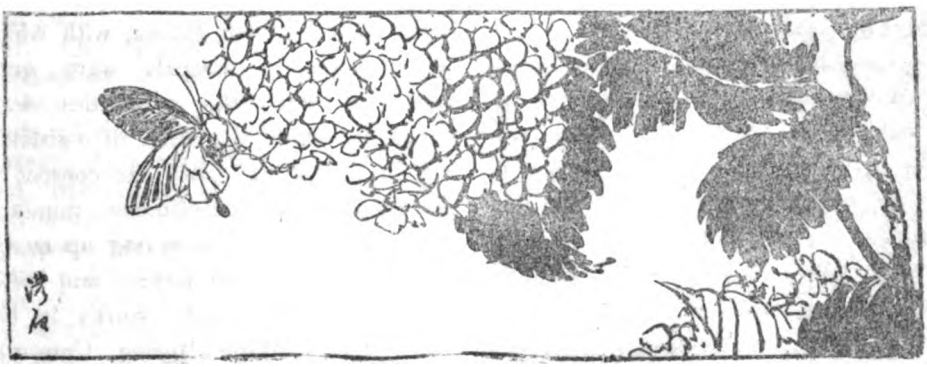
or some 2,500,000 pairs a year. In 1914 the output was 220,000,000 pairs; which is quite large for a country that does not itself yet wear boots to any appreciable extent, apart from naval and military use.

As a good deal of the Japanese work is by hand, a feature permitted by cheapness of labour, it is supposed that in time the boots and shoes made in Japan will surpass in quality the wholly machine-made goods of the west. But, of course, quality and fit are equally if not more important than cheapness; so that if improvement in this respect goes on with decrease of price Japan may stand a good chance of successful competition with western shoe manufacturers. There is every reason to believe that among the largest customers of Japan in boots and shoes will be India, China, Russia and the islands of the South Pacific, countries which before the war depended mostly on Germany for such goods. The leather men of Japan seem confident that the future of their industry is hopeful, and accordingly they are making every preparation to meet a steady and growing demand for Japanese leather products.



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THE MANUFACTURE OF MUNITIONS

By S. FUJII

ONE way in which Japan has been of immense help to the Allies during the present war is in the making of arms and ammunition and despatching them to the battle Front. These have for the most part been produced in the great Government arsenals, but the work proving too much for the official factories, many private munition factories were established to supplement the output from the Government works. Thus the war has lent remarkable impetus to the growth of private munition works, which hitherto can hardly be said to have existed, as the authorities did not encourage such undertakings by private enterprise.

On the other hand the Government had long been accustomed to order warships to private yards; but the army persisted in refusing to trust its orders to such works, or to encourage their establishment, chiefly on the score of preserving military secrets. Fortunately, however, the present war has broken up this policy and it is hoped the army authorities will never again return to it. So far the private munition factories have been working for only foreign countries; but if the latter are satisfied with the work done, surely it is not too much to expect that the Japanese authorities will sooner or later come to patronize thle works as well. Already there are signs that the military authorities are beginning to admit the efficiency of the private factories in turning out war supplies, and to feel that perhaps the day may come when Japan herself will be only too glad to have such assistance. Thus there is every probability that the private works will continue even through times of peace.

The establishment of these private munition works was due largely to the advice and assistance of the great masters of industry in Osaka and certain scientists in the Imperial University. The opposition of the military authorities at first had to be met and overcome, and this finally was achieved. When big war orders began to arrive from Russia, with which the Government arsenals were quite unable to deal, the authorities were forced to admit the need of assistance and to accept it. Once the consent of the Government was obtained, munition factories soon began to spring up everywhere. One of the largest and most important of these new works is the Japan Arms Manufacturing Company (Nippon Heiki Seizo Kabushiki Kaisha) of Osaka, which is probably destined to become the Krupps of Japan.

Established first as the Matsuda Seisakujo, the works made slow progress until Mr. Konishi Koyomatsu took an interest in it, introducing important reforms; and with the arrival of large orders from Russia for shells and fuses an

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era of prosperity began which the Company has continued to enjoy. At first the Government doubted whether the Japan Arms Manufacturing Company would be able to undertake and complete the orders pouring in, but it has quite justified the confidence reposed in it by Russia, the fuses from the first being accepted as first-class. The first order for 1,200,000 fuses was duly finished, and then came a second one for 3,500,000 more fuses, and this was followed by a third large order. The Company underwent very rapid development, its capital increasing from 1,500,000 to 5,000,000 *yen*. During the first half of the year 1917 the Company paid a divided of 50 per cent.

The factory of this Company now employs some 4,500 hands, and works day and night. It has a full equipment for making all sorts of munitions, including forging and casting as well as wood work and presses, with great sheds for the storing of output. Everything is of the newest and best design, and munitions are made after the most scientific accuracy. The process of fuse-making is much the same as that adopted in Europe and America; but the Japanese Company claims to have made some improvements that have been appreciated in the present war. One important feature is the fusion of aluminum and brass by a high degree of heat and the result used in certain parts of the fuse. After the fuses go through the presses they are duly finished and inspected by the factory inspectors, and lastly by the Russian inspectors on the spot. Shipments are made in lots as ready. As the efficiency of the shell depends on the fuse, the good work done by the Osaka works is greatly appreciated not only in Japan but in Russia. In Japan every fuse has to pass through the hands of at least 100 skilled men before it is finished. Such careful work is hardly possible in western countries where the cost of skilled labour is so much higher than in Japan. The capacity of the Company may be inferred from the fact that it could produce 10,000 fuses per day within six months after the opening of the works.

Other companies engaged actively in the manufacture of munitions are the Japan Machinery Manufacturing Company, the Takata Company, the Okura Company and the Taihei Gumi. Other companies participating in the war orders are The Nippon Seikaku Kaisha, of Senju, Tokyo, which has accepted big Russian orders for boots and shoes. The Government as well as the financial magnates of Japan have been doing everything possible to encourage these companies in their desire to undertake and efficiently fill orders for the Allies, as one way of helping to win the war. Japanese bankers have been offering liberal accomodations for the establishment of munition works, as well as for the payment of bills incurred by the Allies in the purchase of arms. All the bonds floated by Russia, France and England in Japan have been keenly supported by the public as well as by the banks. Thus Japan is assisting her Allies financially as well as in the supply of munitions.

An important consideration is what is to become of these private munition plants after the war? Will they be encouraged to go on or will they cease to exist? It is a very general opinion in Japan that the Government should continue to place orders with these private companies, and depend on them for army supplies in time of emergency. Many of these factories could also undertake the manufacture of electric machines, tools, agricultural implements and pumps, if they were so disposed. Whether they continue to make arms and war supplies or not, the nation will have been greatly benefited by the progress of mechanical industry promoted by the war.

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HAKONE GUSA

By RYUTEI RIJO

IV

TOBEI and Kigazo played *ken* for the hand of the fair maiden; and Tobei won.

Whereupon Miyaji, who was acting as umpire, remarked to the father of the girl: "Aha! Tobei is your son-in-law. Now what do you and your daughter think of it?"

"We are quite willing, if Tobei San is pleased," said the old man.

"It is indeed rather fortunate," rejoined the mother, "as we were anxious to have her married as soon as possible; and she herself was glad to think of it."

"Well, then," continued the father, "the marriage is now settled; and when we return to Yedo the formal ceremony can be solemnized. However, we can at least now exchange wine cups in token of the betrothal. Thus the old saying will be fulfilled: 'The good you do, should be done quickly!'"

Tobei, listening to all this, smiled with deep happiness and bowed to Miyaji, saying "Thank you profoundly for your great kindness. Will you please me further by arranging the exchange of cups?"

"Do not be overanxious about it, To-san," said Miyaji, "as I am attending to that." Then turning to the old man, he remarked: "Say father, as we are on a trip we cannot very well secure the usual go-betweens. Have you any objection to myself and Kigazo acting as such?"

Kigazo, suffering under the disapointment of losing the girl, promptly declined the honour.

"Now don't be mean over your disappointment," said Miyaji to Kigazo. "Take your loss like a man, forget the disappointment and help To-san to carry out his marriage. What's done is done, and we can't change it now!"

"Well, that's so," Kigazo admitted.

"There then, the go-betweens are arranged," said Miyaji. "Usually a bride wears a *wata-boshi;* but the towel which the young lady has on her head, will do for one."

Various dishes were now ordered to be brought; and Miyaji and Kigazo took their positions between the prospective bride and groom. They gave a cup of wine to the bride and then to the groom, repeating the act three times. Whereupon the father sighed, and whispered: "How happy I am!"

Then Miyaji proposed that they should make a feast and have a regular spree to celebrate the occasion. After they had well drunk of saké Kigazo proposed to the old lady that the bride should take off the towel from her head, and Tobei acquiesced in the idea as a good one. He suggested that his betrothed would look better without it and was going himself to remove it for her, when the young lady refused, saying: "No, thank you; I cannot have the towel taken off ust now."

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"You do not need to conceal anything now," ejaculated the old lady. "We have already exchanged cups and completed the betrothal. Take it off, dear!"

"That's right," agreed the old man. "There is no need to hide anything now that you are engaged. It might hurt the feelings of Tobei san."

So saying, the father removed the towel from the girl's head, despite her unwillingness, when, alas, two great ulcers were revealed on the back of her neck! They had already broken and pus was oozing out a little. The sight was anything but pleasant to see. Tobei was so astonished that he unconsciously jumped some inches off the floor, and was struck dumb. Kigazo was no less amazed than relieved, and tried to ease the mind of Tobei by voluble conversation, at the same time winking toward the ulcers and making fun of Tobei. The latter was gradually working up to a high degree of resentment. Turning at last to Miyaji he said:

"Look here, Miyaji; it was most unkind of you to choose me such a wife. You must have known that she had these ulcers and that half her hair had fallen out. I cannot endure to remain in her presence longer!"

Tobei immediately stood up. The old man caught him by the sleeve and accused him of being a cold-hearted spouse who had no sympathy with his afflicted bride-to-be. The daughter began to cry and clung also to Tobei, laying her dirty neck against his knee. Tobei was fond of girls; but he could not endure this, and with one spring he reached the door and fled, Kigazo following him.

It turned out that Miyaji knew all about the state of the girl's health and had simply planned the episode for mere mischief. He laughed much at first; but as the gravity of the situation increased, he began to see that it was not such a good joke as it seemed. He attempted to withdraw too, but the old man seized him by the arm, and spoke in hot anger, accusing him of making sport of his daughter. He reminded Miyaji that the whole thing was arranged by him, that he knew the girl's condition and made no objection to it. The betrothal cups had already been exchanged. The thing would put his daughter greatly to shame, and he hoped it would be settled peacefully.

Poor Miyaji could not find words fit for reply, and stood there scratching his head in silence and despair. He finally protested that he had no idea of making sport of the girl. Marriage he averred, was not always a matter of arrangement; there were such things as *kharma* relationships, and often but a trifle separated couples. So he asked the old man to call off the marriage as without the proper *kharma* relationship.

"You have made a fool of me, and deflowered my fair daughter!"

"No: that is not so," contended Miyaji, "I have not deflowered your

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daughter. It was the decorations on her neck that did it!"

"Do not be impertinent!" retorted the father. "You are a rude fellow! This is a matter I cannot consent to settle privately!"

"Do not be so quick-tempered, father," said Miyaji. "I'll settle the matter somehow."

The old man arose, purple with range.

"Can you arrange to have the marriage of my daughter carried out?"

"But . . . "

"If you cannot, I will call the landlord and have it out with you!"

"This is very annoying," exclaimed Miyaji.

"Then can you have my daughter properly married?"

Miyaji found himself in an inextricable difficulty.

"Please give me a little time, and I will try to get my friend to take your daughter."

"I shall not wait longer than 8 o'clock this evening!"

"Well, I'll give you an answer by then."

Miyaji at last got safely out of the room with a sigh of relief, and returned to his room where he found neither Tobei nor Kigazo. Going down to the bath the two fellows were there, humming tunes as though nothing particular had happened.

'Queer fellows, you are, to be singing like this," said Miyaji in an angry tone, "leaving me to get out of the trouble alone!"

"It was very illnatured of you to associate me with that poor ulcerated girl. You have made me sick and I shall not get over it during the rest of the trip."

"Yes," said Kigazo; "and to think that I drank from the same cup with her makes me positively ill."

"I did not ask you to drink with her," said Miyaji. "It was all your own doing. Say, To-san, the affair is getting to be serious."

"Why, what about it?"

"The old man says we must marry the girl somehow, or he will call the landlord and have it out with us. I persuaded him to wait until 8 o'clock for our answer. Are you really determined not to take her, To-san?"

"Don't talk such confounded nonsense! I could not live even an hour in the same house with such a person!"

"Then the old man will make a public exhibition of us; and the affair will undoubtedly become very serious."

"I could not marry her even if the very worst should happen!"

"It is you that are in the wrong, Miya-san," said Kigazo. "You it was who tried to deceive us into marrying the girl for a joke. You must be ready to hold yourself altogether responsible for what may happen!"

"Well, I have got to give the old fellow an answer, anyway," said Miyaji, looking very glum. "There is nothing for it now but to leave this inn and get another place as fast as we can."

"That's the idea," said Tobei. So the three agreed to depart from the inn. It was just 6 o'clock; so they had plenty of time. Going privately to the landlord they asked for their bill; and having promptly paid it, stole out of the place and made for Miyanoshita at top speed.

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THE ISHIYAMA WAR

By K. KIYAMA

IT has not infrequently been seen in history that religion proves capable of uniting people in a front able to resist even trained soldiers, as was the case in the rebellion of the Christians at Amakusa in the 17th century, and of the Ikko sect of Buddhism in its rising against the forces of Oda Nobunaga in the previous century.

This latter uprising has been known in Japanese history as the Ishiyama war. Ishiyama is a hill standing eastward of Osaka, now partly occupied by Osaka castle. In the last part of the 15th century the Hongwanji temple had its headquarters at Yamashina in the province of Yamashiro, the abbot's name being Kennyo. He had also established a branch of the foundation at Ishiyama. Owing to the opposition of the sect to the government policy of the day the temple at Yamashina was attacked and destroyed by Sasaki, the daimyo of Omi, an adherent of the Nichiren sect of Buddhism. This took place in the year 1532. Then the abbot Shonyo had the image of Buddha transferred to the temple at Ishiyama, which he converted into the headquarters of the sect.

One of the distinguishing doctrines of this sect was the teaching that if any one would recite the prayer, *Namu Amida Butsu*, he would be saved by Buddha. A way of salvation so simple attracted many, especially of the lower and less educated classes; and the sect was hated by all the older ones. The campaign against the new sect was led by the sect of Nichiren, which intrigued with influential daimyo for its overthrow. The twenty-one temples of the Nichiren sect in Kyoto allied themselves with Hosokawa, the daimyo of one of the greatest fiefs of the day, for the extermination of the Ikko sect at the Ishiyama Hongwanji. After the temple there was razed to the ground Hideyoshi built his castle on the site. It was obviously a site that lent itself to strategy, being surrounded by the sea on one side and rivers and marshes on the other sides. The only safe approach was from the south, across the plain.

The combined forces of the Nichiren sect and those of Lord Hosokawa at first failed to take the religious stronghold at Ishiyama, and they finally returned exhausted to Kyoto in ignomenious defeat.

Hosokawa was then joined by another daimyo named Nagamasa and the attack on Ishiyama was renewed in 1536, but they were again put to flight by the priestly

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warriors. Two years later, however, Ishiyama was taken by assault and burnt to the ground. By this time the abbot, Shonyo, had died and his place was taken by his son Kennyo, who raised a big war fund among the followers of the sect and reared a magnificent temple. He was a man of considerable political sagacity, and attempted to establish his prestige by matrimonial relations with the daimyo of Echizen in whose dominions the sect had the greatest number of followers. His son married a daughter of Asakura, daimyo of Echizen, and the daimyo in turn derived considerable benefit from the union, since the Hongwanji temple exercised great influence over the nation.

When Oda Nobunaga came into military power at Kyoto he entertained an ambition to bring all the daimyo of the empire into complete subjection to the central government; and he began by attacking Asakura of Echizen who would have been quickly defeated had it not been for the assistance of the numerous disciples of the Honwanji temple living in his district. Oda now saw that his task of subduing the daimyo could not be accomplished until he had first suceeeded in the downfall of the monks. Under pretext of attacking the castles of Noda and Fukushima Oda set out with a great army of some 50,000 men under famous generals like Katsuiye Shibata and Akechi; Mit suhidébut the monks at Ishiyama suspected that he was after them, and they summoned their forces, soon gathering a larger army than Oda commanded, Shigeyuki Suzuki being the commander. He was the descendant of famous warriors like Yoshitsune of the Minamoto clan.

The attack began on Fukushima castle, then situated where Umeda station now stands, and the monks sent troops to reinforce the garrison there. Whereupon Oda changed his tactics and at once opened an attack on Ishiyama. After several vain attempts to storm the Buddhist stronghold the troops fell back. The action of the Ishiyama garrison under Suzuki proved their superiority in every way to the attacking forces. The abbot, Kennyo, showed his humanity to the enemy by having the slain buried with his own dead in one grave; and for 21 days he recited the sutra for the dead before the temple altar. Even the attacking forces were moved to tears at this magnanimity. The disciples of Buddha in the army of Oda began to lose courage, and they hesitated to push the attack on the monks.

On hearing of the seige at Ishiyama, Asakura of Echizen together with the daimyo of another province, hastened to the relief of the monks, marching rapidly by way of Omi, hoping to approach the enemy from the rear. Oda, feeling at a loss how to deal with the situation, asked the assistance of Hideyoshi Toyotomi, then an unknown soldier, but destined to become the Napoleon of Japan. Hideyoshi proposed that the army of Oda should withdraw from Ishiyama on pre-

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tence of meeting Asakura, and when the monks pursued, to turn about and defeat them in the open. This was done and the plan worked effectively. Finding that the monks had been defeated Asakura the more readily consented to make peace with Oda and returned again to his fief.

Oda was only biding his time, however; for later he led an army into Omi and vanquished Asai of that province, and then proceeded to Echizen and defeatep Asakura in the year 1573. Returning to Kyoto he laid the palm of victory at the foot of the Throne and paid his respects to the Emperor, when his Majesty bestowed on him a gift of fragrant wood known as *ranjatai*, preserved in the Shoso-in at Nara.

Oda could not rest, however, until he had destroyed the nest of the monks at Ishiyama. Again he made a fruitless attack upon it. Apparently abandoning the attack he retired to Gifu castle in Mino. He knew that the great power which the Hongwanji exercised over the nation, could never be destroyed until the sect was rooted out of its stronghold at Ishiyama. Oda purposely favoured the Christians in order to get back at the Buddhist monks. His one idea was to oust the monks from Ishiyama and erect on the site a great castle for himself, an idea not realized until the time of Hideyoshi some years later.

In 1575 Oda went on a campaign against the Buddhists of Echizen, as they were the greatest assistants of the monks at Ishiyama. Oda built a fortress at Tennoji where he could keep an eye on the movements of the monks. There were constant clashes and skirmishes between his troops and those of the monks but without any decisive result. It was proved that every time Oda decided to attack Ishiyama some follower of Buddha attached to his troops would desert and inform the monks of Oda's plan. One of the most noted of these deserters and heroes was one Nisuke who joined the monks and fell fighting for their cause, and the abbot had masses said for his soul always on the anniversary of his death, and it is said the ceremony is still continued.

The strength of the Buddhists lay chiefly in the support and sympathy of the peasantry, who everywhere made life dangerous for the troops of Oda. It needed the iron will and remarkable strategic skill of Hideyoshi finally to overthrow the monks. In 1580 he led an army against Ishiyama and besieged the castle. The monks lost much in the disappearance of their great leader, Suzuki, who had wandered too far in pursuit of the enemy and got cut off. At this time the Emperor ordered the Abbot of the Hongwanji to evacuate Ishiyama, and thus the powerful potentate, like a pope of Rome, opposing the secular arm with might and success, bowed to the Imperial command and withdrew from Ishiyama, retiring to the province of Kii.

Oda was not allowed to enjoy the fruits

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of submission by the monks, for not long afterwards one of his generals, Akechi Mitsuhide, assassinated him and offered to make an alliance with the abbot of the Hongwanji temple; but the abbot did not approve Akechi's treachery and declined to have anything to do with him. Hideyoshi was very pleased that the abbot had refused to join hands with Akechi and soon afterwards he destroyed traitor. From this time Hideyoshi showthed considerable sympathy for the Hongwanji and its abbot, and allowed the Rokujo temple to be built at Kyoto, which still exists.

This story of how the religious peasants and their priests and monks successfully resisted the armies of the empire for so long, well illustrates the tenacity of the Japanese for any faith in which they believe, and their bravery in dying for any cause they deem worthy.

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THE FUTURE OF CHINA

By HEIKICHI OGAWA M.P,

THE future of China is the one question uppermost in the mind of Japan and the orient to-day. To most people it is a question that seems insoluble; but to me it is very simple. Those who are unable to reach a definite view as to the future of China are persons who are ignorant of that country. To any one familiar with the true state of affairs in China it will not be necessary to change one's opinion with changing conditions in China. The various disturbances that arise can readily be predicted as well as the outcome to be expected. For more than 20 years I have devoted a great deal of attention to this subject; and I have now some very decided views on the situation. Through all the changes that have taken place in China these views of mine have not departed from my original convictions.

First and foremost I am persuaded that the best thing for China is to adopt and keep faithfully to a republican form of government. The most important question concerning China is not her destiny but the nature of her government, as on that her destiny largely depends. Some hold that China should have an imperial form of government; others that the Ching dynasty should be restored; and others that China should be a republic; the latter forming the more powerful body as wellas the wiser. Those who favour an imperial form of government in China are not a few and many of them are in Japan, but such a form of government would be impossible without the appearance of some great personality capable of inspiring imperial ideals and respects some far greater character than was the late Yuan Shikai. It requires something more than military power and skill in diplomacy to make an emperor. Those who advocate the restoration of the Ching dynasty in China must form a very small numher. Their weakness may be inferred from what has recently gone on in Pekin during the attempt of Chang Tsun to place the child-emperor again on the Throne. I was quite certain from the first that any attempt to restore the old

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monarchy would fail. China will never see peace and have a stable form of government until republicanism is completely triumphant in that country.

Before that day comes there will doubtless be numerous difficulties to overcome. What with endless struggles between individual and factional intrigues and the influence of outsiders poor China is badly mixed up and confusion seems to reign everywhere. But no doubt in due time a republican form of government will be established and peace restored.

The next question is what attitude Japan should adopt toward China, especially if the republic becomes firmly established. It is important in this connection that Japan's policy as regards China can be carried out quite independently of the form of government in that country, and even without regard to temporary changes of administration in China. Certainly Japan has no call to interfere with the form that government may assume in China. However mistaken the Chinese may be in their gropings after government, no doubt they will see the light at last. Japan's only concern is with the permanence of peace in East Asia. Those Japanese who oppose a republican form of government in China and who do what they can to urge on the imperialists, are to be blamed as hindering the progress of China.

The Chinese are said to possess a strong spirit of self-government which fits them for democratic rule; but it would be more true to call it a spirit of personal independence than a spirit of self-government. The general idea in China is that each one should look after himself and protect his own interests without looking to the government for help in any way. The Chinese do not like to depend on the nation, perhaps because they have been so much left to themselves as families and individuals, the nation doing but little if anything for them. So far as reaching a spirit of independence is concerned the Chinese are really more advanced than the Japanese. In any case the history of government in China shows that its nature is on the whole more like republican than imperial government. The authorities readily listen to the opinions of individuals and adopt them if they seem at all desirable or practicable. As a matter of fact, in one sense, China had a national form of government before Japan; for popular government depends on the people and not on a national assembly. Those who say that a republican form of government would not suit China only show their ignorance of Chinese history and the

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actual conditions prevailing in that country.

A further important question is whether China should adopt the American or the French form of republicanism. Governments to be sound and stable should be capable of adapting themselves to the circumstances of the time; no form can be said to be eternal. It must largely depend on the character of the people to be governed. What I mean is that at present a republican form of government is more suited to China than any other existing form; but this does not mean that China should not charge her form of government in future if she finds another that she deems preferable. Japan has to see that peace is maintained in East Asia no matter what form of government obtains in China, and no matter what the conditions there may be. She must be sufficiently strong at any time to enforce peace upon her neighbours. And while carrying out this policy the western Powers must be made to understand that they cannot interfere in it, and they must not misunderstand its purport, or imagine it to be aggressive in aim or inimical in practice.

Japan's policy in China involves the territorial integrity of that country. China is to be the most powerful friend of Japan in this policy. No western Power must ever be allowed to do in China what Germany is doing in Turkey or what England did financially in Egypt. Those who hold that Japan entertains motives ulterior to these as regards China need not be answered, as they have no proof of their suspicions. When Japan has secured western guarantees as to the above policy peace will be assured and friendship between Japan and China will be permanent. When Japan brings China to a position where both can work together for their mutual independence and protection the ideal will have been attained and accomplished.

What Japan has to guard against chiefly at present is lest she lose the power to maintain the peace of the Far East, owing to China being thrown into confusion by outside interference. Japan has to see that no part of East Asia becomes a rallying ground for western treasure-seekers; the western nations must be prevented from dragging the far East into their squabbles. To carry western troubles and disputes into East Asia is to endanger the peace of the Orient and sow the seeds of future misfortune. The European war has already disturbed China considerably, and Japan's responsibility for the maintenance of peace in

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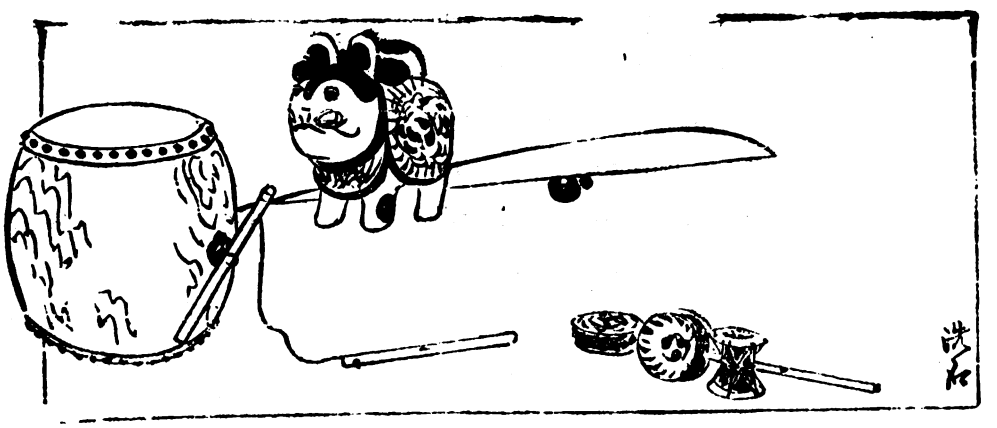
this part of the world has grown heavier. China is apt to misunderstand Japan's keeness of interest in the matter; she is disposed to read into Japan's policy something of selfish designs. This will be less so as China becomes more independent of western Powers. When the Far East is free from the danger of outside interference it will be more free to develop its own civilization and cultivate better forms of government. Japan and China are destined to contribute jointly to the progress of civilization in the orient; and the result will be favourable to commerce and industry in all countries as well as in those of East Asia.

One thing is sure: the very worst thing that can happen to China is to encourage suspicions against Japan, or promote the interference of western nations in the enforcement of Japan's policy in the Far East. Japan's policy is very far-reaching; but it is none the less just and impartial. If China throws herself open to western interference and invites a squable of the Powers within her territory she will be practically committing suicide. Her wisest course is to heed the advice of Japan, maintain her own independence and aid Japan in securing the independence of the Far East.



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GIO AND HOTOKEGOZEN

By H. HANABUSA

DURING the period that Kiyomori, of the great Taira clan, was head of the Heike family, there lived in Kyoto two dancing girls who were sisters. Such girls were known as *shirabyoshi*, and represented a higher type of dancing girls than the modern geisha, as they danced and played only before nobles.

The elder of the two sisters was named Giô and the other Gijo; and for beauty of face and sweetness of voice they were unexcelled among those of their calling in the old capoital. On hearing of them the famous Kiyomori sent for them to come and dance before him. They duly appeared at his fine residence at Nishi Sanjo.

Arriving with three pupils in a private conveyance they entered the great man's mansion. Gio was arrayed in a silken robe known as a *suikan*, and a red *hakama*. She glided into the presence of Kiyomori to the accompaniment of a popular song called *imayo*. The great warrior was fascinated and heaped praise on the beautiful and artistic dancer. But Gijo, the younger sister, proved to be even more beautiful than Gio, and to her Kiyomori made a monthly allowance, and she lived in her mother's house at Rokujogawara. All the other dancing girls of Kyoto now began to envy the two favourites of Kiyomori and to simulate their names by calling themselves Giichi, Gini, Gisan and so on.

In time another dancer appeared whose fame began to rival that of the two favourites of Kiyomori. She was known as Miss Hotokégozen. Those who had seen her dancing and heard her voice admired her immensely and bestowed upon her unmeasured praise, declaring her performances far superior to those of the Gi girls. Kiyomori heard this; and one day when a banquet was given by the Heike family Hotokégozen appeared and offered to give an exhibition of her dancing before the guests. Kiyomori was not pleased at this boldness and ordered the offer to be declined. Dancing girls should come only when summoned. The girl replied that if that was the order of the great man she could do nothing but obey it but when people heard of her being driven from his door they would laugh at her and she would suffer accordngly. The servant related to Kiyomori what the girl had said; but he only said that as he had the reputation of Giô and Gijo to maintain he could not afford to run the risk of dividing his patronage. So Hotokégozen went home greatly cast down.

When the beautiful dancer, Gio, heard of the incident, she was very sorry for Hotokégozen and told Kiyomori that she herself was once in the same position as the rejected singer. She asked Kiyomori what he would have done if she, Gio, had made the offer to sing. Were she thus rejected there could be no measure to her disappointment and sorrow. She then

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went on to say that when people heard of the matter they would likely blame Gio for it and speak ill of her, as having dissuaded Kiyomori against allowing the girl to dance, on account of jealousy.

At this Kiyomori consented to hear Hotokégozen sing and see one of her dances. So the girl was summoned to the presence of Kiyomori. He informed her that she had not been sent for by him but by Gio out of sympathy, as she was once in the same position. As the girl danced Kiyomori gradually fell under her fascination and began to praise her art as equal to that of Gio. Her dance was one of congratulation. When she finished Kiyomori asked her to continue. With he-*suikan* she wore a white *hakama*, her beautiful hair streaming down her back. Her next dance illustrated a Chinese poem which she sang. Every one could see that Kiyomori had fallen in love with the beautiful dancer. When she finished, he took her to him and praised her, entertaining her in his private apartments, without regard to company. The girl however, informed him that as she had met him through the favour of Gio she could not consent to enjoy his favour at the expense of that formerly bestowed on Gio. Kiyomori supposed that she did not like to accept his advances in the presence of Gio, so he dismissed the latter. Gio was deeply wounded by this and wept, asking to be allowed to remain, but Kiyomori was intent on having his way. So poor Giô left the house. On departing from the house she wrote the following poem on the paper door:

Every grass of the field,
Whether in bloom or decline
Has its Autumn!
So will it be
With Gio and Hotokégozen!

Hotokégozen could not be happy while Gio was treated thus; and she constantly persuaded Kiyomori to ask Gio to return. To this he finally consented, and wrote her accordingly. To the letter she sent no answer, which greatly angered the famous warrior, so he threatened her with prosecution. Her mother, who read the letter of Kiyomori, advised Gio to obey it, as the great man ruled the country and could do what he willed. So Gio complied with her mother's wish and visited Kiyomori, accompanied by her younger sister. She danced as before, but her songs were reminiscent of a happier past; and the scene so affected the heart of Hotokégozen that she held down her head, unable to witness the dance. Kiyomori did what he could to reassure Go of his appreciation, and asked her to come often and dance before him for the pleasure of Hotokégozen and himself.

The two sisters came back from time to timeas requested; but they could not overcome the feeling of disgrace. The mother was so grieved that she became a nun, being at the age of 47; and the two fair daughters were aged 21 and 19 respectively. They too became nuns.

The three nuns lived at a spot called Saga in the suburbs of Kyoto, devoting themselves to penance and prayer. What they had done soon became known to all the city. When Hotokégozen heard it she could no longer be happy and secretly left her lord's mansion and joined the three nuns, cutting off her beautiful hair. Her age was only seventeen. There in seclusion the four lived until death.

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MONTHLY RECORD OF EVENTS

(JULY 25 TO AUGUST 25)

July 28.—Viscount Ishii sailed by the *Korea Maru* on a special mission to the United States.

A battalion of the 50th Infantry Regiment made a forced march up Mount Norigataké, a peak of the Japanese Alps, 9,900 feet high and noted for its steepness, reaching the top in a few hours.

July 5.—Being the anniversary of the demise of the late Emperor solemn services were held at the Shrine in the Imperial Palace, and also at the Momoyama mausoleum where Prince Kanin acted as Imperial representative.

July 31. — With a view to promoting uniformity in colonial administration and especially in relations between Chosen and Manchuria a Colonial Bureau was created, with Mr. Shirani, chief of the Civil Office of the Kwantung Government-General, appointed head, and Mr. Tachibana, a councilor of the War Department, as vice chief. General Baron Y. Nakamura, president of the South Manchuria Railway, was appointed Governor-General of the province of Kwantung, while General Baron K. Nakamura relinquished that office to become a member of the General War Council. Hereafter the South Manchuria Railway will have a director instead of a president, to which post Dr. S. Kunizawa was appointed. A Colonial Investigation Committee was also organized with Baron Goto, Minister of Home Affairs, as chief.

Aug. 1.—A new rank known as *juni* was created in the army between that of noncommissioned officer and sub-lieutenant, to be ranked as officer's class and to be given to special non-commissioned officers who take a four months' course at the Officers' Training College.

The work of refloating the warship *Otowa* which went aground off Namikiri, had to be abandoned, leaving the ship a total wreck.

Aug. 2.—Baron Yamané, chief Aide-de-camp to the Imperial Crown Prince, passed away.

The Government decided to proceed with the construction of new buildings for the Imperial Diet at a cost of 7,500,000 *yen*, to be completed in eight years.

The family of the late Captain Yeto who perished when the British dreadnought *Vanguard* blew up, was given a donation of 4,000 *yen* by the Government.

Aug. 4. — Mr. K. Kumagai resigned as head of the Government Electric Bureau and was succeeded by Mr. H. Higo of the Postal Savings Department, and Mr. Amaoka, secretary of the Cabinet, was appointed head of the Postal Savings Bureau.

Aug. 6.—For purposes of information regarding South America a naval attaché was appointed to the Japanese Legation in Brazil.

The Tokyo Amalgamated Industrial Association decided to establish an office for the encouragement of Trade and Industry.

Aug. 10.—Marquis Kido, a member of the House of Peers, died.

Baron Iwasaki, the well-known financier, purchased the famous library of Oriental books owned by Dr. Morrison, adviser to the Pekin Government, for 360,000 *yen*. The library will be established in a suitable building in Tokyo.

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Aug. 14.—Dr. Okuda, Mayor of Tokyo, and Mr. K. Matsuoka, were created barons. Dr. Ichiki, ex-minister of Education, was made a Privy Councilor.

Aug. 15. — The Lower House of the Imperial Diet decided to despatch five members to the United States for inspection of industries, namely, Messrs. Shimada, Masao, Mochizuki, Uyehara and Yamané.

Baron Iwamura, former instructor in the Academy of Fine Arts, died at his villa in Sagami.

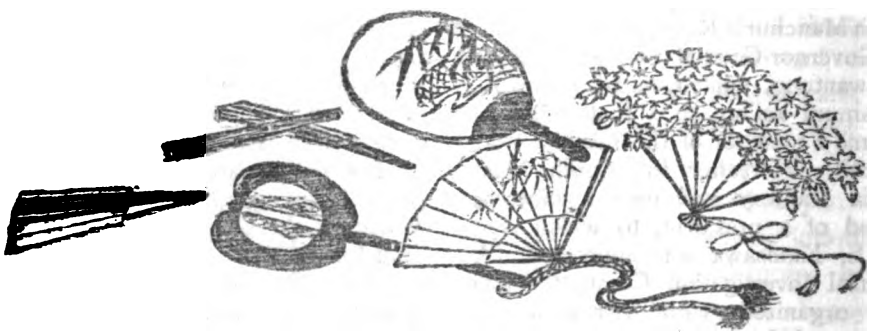
The Dutch warship van Tromp entered the harbour of Nagasaki, the first ship of that nation to visit Japan for 15 years.

Aug. 19. — Baron Kikuchi, professor emeritus of the Imperial University and one of the foremost of modern Japanese educationists, died at Chigasaki, his summer home, at the age of 63.

Aug. 11.—According to official returns the number of foreign tourists visiting Japan during the first six months of this year was 12,657, an increase of 5,725 over the corresponding period of last year, made up as follows: British 1,435; American 2,696; Russian 3,610; Chinese 4,176; Dutch 100; French 224; Germans 3.

Dr. Baron Okuda, mayor of Tokyo, passed away, at the age of 58. The late mayor was an eminent jurist and a great leader in education, being head of the Chuo University. The municipal funeral extended him was one of the largest in modern times.

Aug. 24.—According to forecasts published by the Department of Agriculture and Commerce the prospects of the approaching rice harvest are of the best. An increase of some 50 per cent over the average year is excepted.



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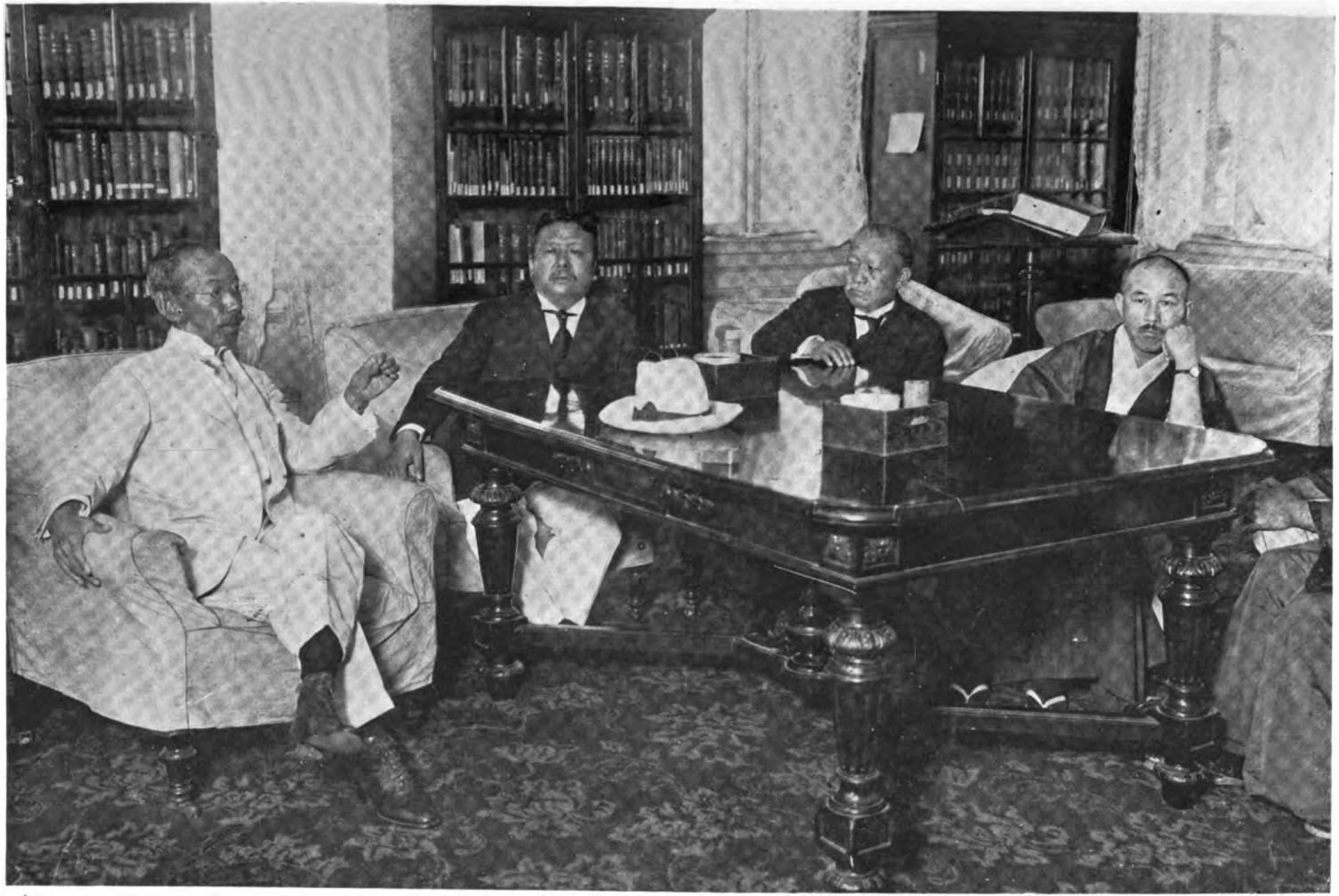

MEMBERS OF THE HOUSE OF REPRESENTATIVES APPOINTED AS A COMMISSION TO VISIT THE UNITED STATES TO NEGOTIATE ON IMPORTS. THE NAMES ARE AS FOLLOWS, READING FROM THE LEFT: MR. K. MOCHIZUKI, DR. T. MASAO, MR. S. YAMANE. AND MR. T. SHIMODA.

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FUNERAL OF THE LATE MAYOR OF TOKYO, BARON OKUDA

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan's Gift to the Allies

The Fund which the Japan Association for the Relief of Sick and Wounded soldiers, their families and other Sufferers from the War in the Invaded Countries, having amounted to nearly 2,000,000 *yen*, the Committee in charge decided to proceed with its distribution at once rather than wait for the larger sum anticipated; and so in August last the Fund was allotted as follows:

Yen	365,000	to England
	362,500	„ France
	362,500	„ Russia
	362,500	„ Belgium
	362,500	„ Italy
	60,000	„ Serbia
	60,000	„ Roumania

At first it was intended to despatch a special mission to these countries for the distribution of the Fund; but later it was decided that it would better to hand over theFund to Japanese Embassies and Legations together with a booklet explaining the origin and accumulation of the Fund. Since the outbreak of the war Japan has been doing all within her power to assist the Allies and hasten the day of victory. Being far removed by geographical position from the center of action Japan has not been able to do as much as she would like to have done, though her policing of the Pacific and ridding it of enemy ships, her convoying of British troops and munitions from Australia and New Zealand, her guarding of interned ships in neutral ports and her present naval operations in the Mediterranean, all have been of inestimable benefit to the Allied cause, to say nothing of the immense supplies of war munitions she has manufactured and sent to the battle Front, and the financial facilities with which she has accommodated Britain, France and Russia. Japan, however, has not been content with this help; her sympathies go out keenly to the suffering populations of the invaded lands and to those noble heroes fighting for the freedom of mankind; and to show this sympathy in a practical way the people of Japan decided to raise a fund for the relief of the sufferers. The sum realized may not be large, though it is considerable for a nation not wealthy, and in view of the short time allowed for collecting it; but it brings with it the sincere sympathy and best wishes of Japan for the Allied cause and all who have suffered in this war for the establish-

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ment permanently of human liberty and universal justice. Japan believes that when Teutonism is finally crushed and justice universally prevails, racial discrimination will vanish in shame from the earth and the world will enjoy universal brotherhood and peace. To this policy the Allies have committed themselves; for this they are fighting and shedding the blood of their best; and Japan has made herself one with them in the struggle hoping to share with them not only the glory of victory but the benefits of freedom and justice.

The Monroe Doctrine

The *Yorodzu* in commenting on America's entry into the war and her recent efforts toward the assistance of Russia, thinks that the Monroe doctrine has been thrown to the winds. The United States can no longer be said to confine her attention to her own side of the Atlantic, or even the Pacific; for she has already annexed Hawaii, taken the Philippines, and extended her influence far beyond her national boundaries; and her present participation in the European war carries an American army into Europe. How can the Monroe doctrine be now said to exist?, says the *Yorodzu*. America is feeling the result of the enormous wealth amassed during the first two years of the war, and she is now stretching out her giant hands toward other lands, notably toward China, yes and toward Russia too. For years America has been courting the friendship of China and she is now prepared to concentrate her enormous energy on that country. As the Chinese are more influenced by money than in any other way the wealth of the United States has a great attraction for the republic, which now has a chance to allow itself to be enveloped in money power. In the same way America is endeavoring to get an inside place in Russia's esteem. A delegation has visited Russia, the country's railways are to be reorganized, Russian enterprise in her Far Eastern possessions is to be assisted, and concessions for mines in Saghalien may be granted. With her left foot in China and her right foot striding across the dominions of the Slav, the American giant has its eye on Europe too, where England and France are only to glad too welcome assistance and interest. Japan has only to do with America's activity in the Orient, which must not be expected to decrease; and Japan must watch American influence in the Far East with the same assiduity that the upholders of the Monroe doctrine watched European influence in America.

Japan and Russia

Japan is paying careful attention to the progress of events in Russia; and leading papers like the Tokyo *Mainichi* fear that unless a settled government be established there in the near future, Japan will have on her hands the same difficulties that she already has in China. Countries that are so big as to prove too unwieldy for stable govern-

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ment must be regarded as a menace to smaller neighboring nations, and the latter have to take precautions accordingly. Japan earnestly hopes for the final establishment of a parmament government in Russia; at the same time she must be prepared for any emergency that may rise, since she is always responsible for preserving peace in East Asia.

The Democratic Movement

The Osaka *Mainichi* dwells at length on the progress of the democratic movement in Japan of late, due possibly to the increase of scientific knowledge, the growing emancipation of woman and the general rise of the masses to greater power and importance. To attempt to stem these irresistable currents of world progress the *Mainichi* thinks is futile on the part of any government, and a most dangerous under taking as well. As to the increase of scientific knowledge, the paper thinks it has been chiefly an influence from without, as the Japanese themselves have done very little as yet for the progress of science compared with Europe and America; while the progress of woman's emancipation also has made very slow headway in comparison with western countries. Improvement has been experienced in this direction, of course, but woman's influence is yet nil in Japan. As for the democratic movement the less said the better, thinks the *Mainichi*. But the paper sees no reason why monarchy and democracy cannot exist harmoniously in Japan, as the Imperial Throne has made it clear that democratic principles should be the basis of the Administration. Democratic principles have brought not harm but good to England, a monarchical country, and they can do no evil to Japan. Even in Germany, the greatest stronghold of bureaucrats, democracy is making remarkable progress and may yet gain the day. But the present Government authorities in Japan seen bent on staying the progress of democracy, avers the *Maintchi*, and are thus opposing the thought of the whole world, a policy that must be regarded as gravely mistaken.

Free Speech

The distinguished editor of the *Taiyo*, Dr. Ukita, in a recent number of the review takes the government to task for the limits it is endeavoring to place on freedom of speech and public opinion in Japan, which he asserts to be but a relic of despotic ages that should be forever past. The thought of a nation, says Dr. Ukita, is beyond the control of sovereign power, nor can the merits and demerits of popular thought be accurately judged and appraised by administrative authority. The most that authority can do is to exercise what influence it can by way of education. To interfere directly with the thought of the nation in an arbitrary manner is to run counter to the principles of constitutional government. National thought has various modes of defining and expressing

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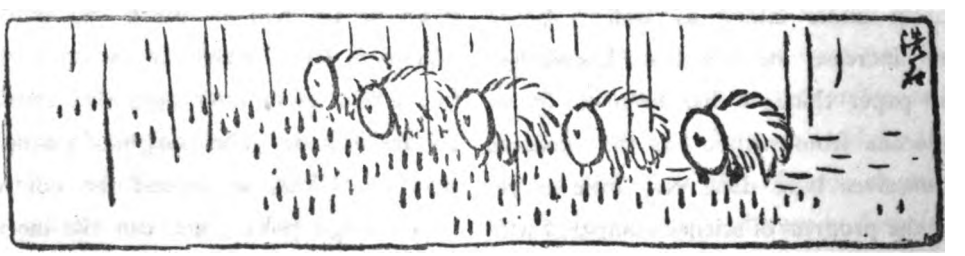
itself, as in free speech, books and newspapers and in religion, none of which can controlled by the government without danger to the nation. Interference is reasonable when free speech becomes license to promote evil; but when interference is carried to the limit of taking away the right of the people to freedom of speech as guaranted by the Constitution, it is quite another matter. The Tokugawa shogunate and Spain were the most successful authorities in the past in controlling free speech and public opinion, both adopting the most vigorous and cruel measures to prevent freedom of thought. But such stringent policies only resulted in national stagnation, leaving their respective countries behind in the progress of the world, while the administrations themselves have passed away. Any tendency to revert to such antiquated notions of human liberty will prove fatal. It is better, if thought be dangerous, that it should be expressed than kept secret until beyond control.



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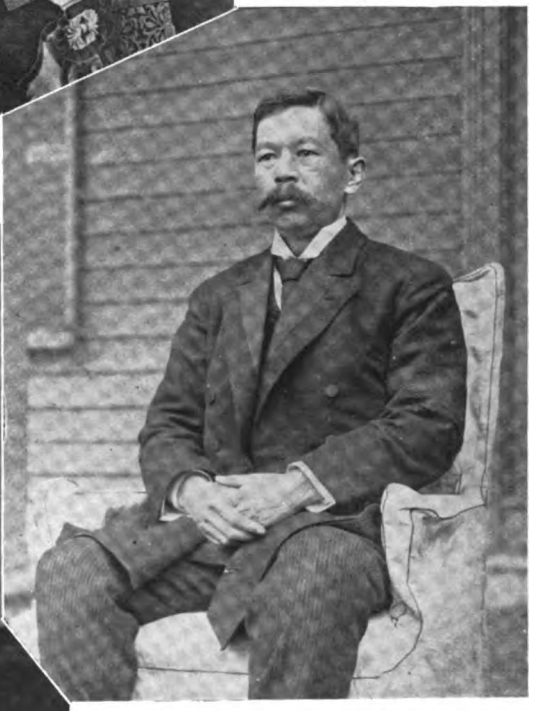

1. RECENTLY BECOME BARON MATSUOKA 2. HON. K. ICHIKI, RECENTLY APPOINTED TO THE PRIVY COUNCIL 3. MR. T. HOJO, NEW PRESIDENT OF THE PEERS SCHOOL

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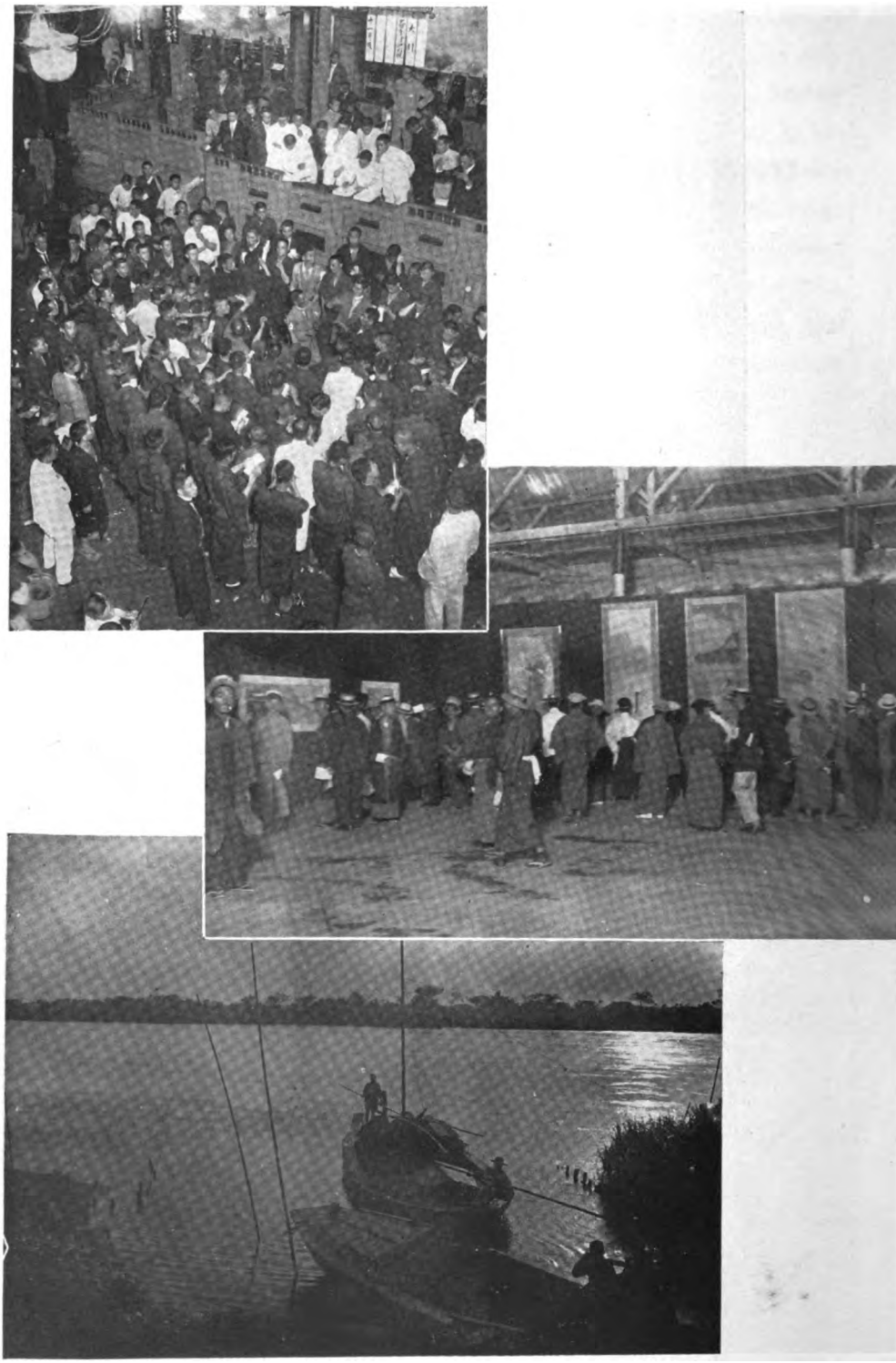

1. TOKYO STOCK EXCHANGE. 2. AT THE FINE ART EXHIBITION 3. AUTUMN EVENING ON THE RIVER

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